



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

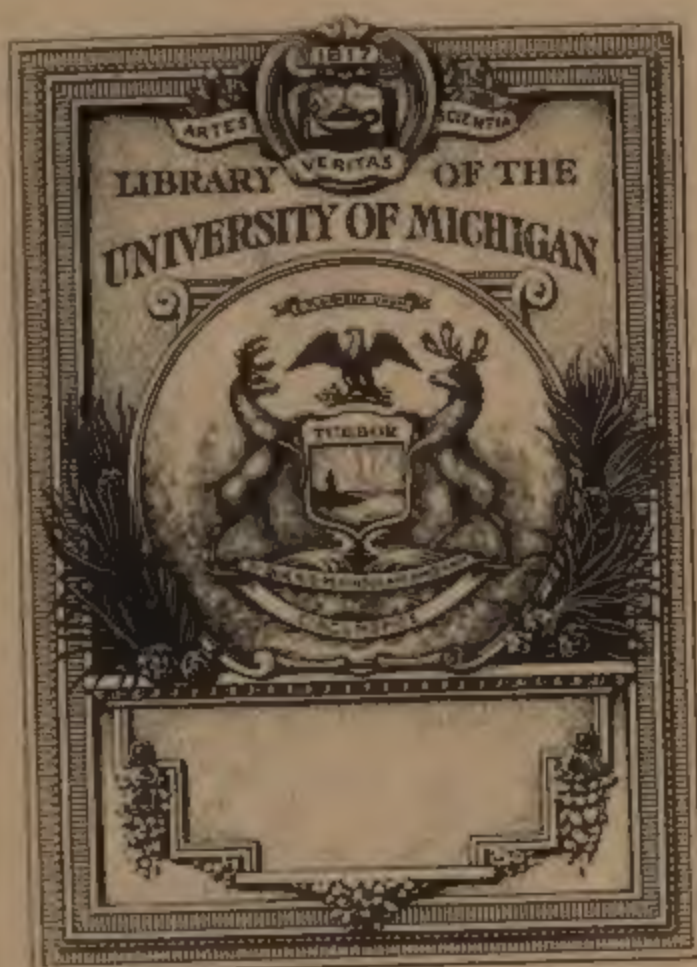
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



G-1
R 2
180

11

3/6

9h1

...

BOHN'S REFERENCE LIBRARY.

HANDBOOK OF PROVERBS.

GEORGE BELL & SONS

LONDON: YORK ST., COVENT GARDEN

NEW YORK: 66 FIFTH AVENUE, AND

BOMBAY: 53 ESPLANADE ROAD

CAMBRIDGE: DEIGHTON BELL & CO.

A
HAND-BOOK
OF
PROVERBS,

COMPRISING
RAY'S COLLECTION OF ENGLISH PROVERBS,
WITH HIS ADDITIONS FROM FOREIGN LANGUAGES.

AND
A COMPLETE ALPHABETICAL INDEX.

BY THE LATE
HENRY G. BOHN.



LONDON
GEORGE BELL AND SONS

1899

GEORGE BELL & SONS

LONDON: YORK ST., COVENT GARDEN

NEW YORK: 66 FIFTH AVENUE, AND

BOMBAY: 53 ESPLANADE ROAD

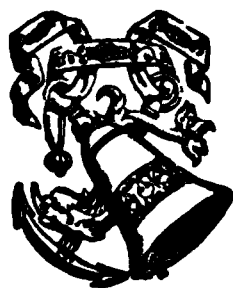
CAMBRIDGE: DEIGHTON BELL & CO.

A
HAND-BOOK
OF
PROVERBS,

COMPRISING
RAY'S COLLECTION OF ENGLISH PROVERBS,
WITH HIS ADDITIONS FROM FOREIGN LANGUAGES.

AND
A COMPLETE ALPHABETICAL INDEX.

BY THE LATE
HENRY G. BOHN.



LONDON
GEORGE BELL AND SONS

1899

[Reprinted from Stereotype plates.]

7 of 26, re
Sunt
7-31-35
30776

ADVERTISEMENT.

WHEN this volume was first projected, the Publisher's intention was merely to reprint the best edition of Ray's Proverbs, which had become a scarce book, and to add thereto that manifest desideratum, an Alphabetical Index. This alone would have been giving for a few shillings something more complete than had ever been given before. But on testing the Index, while it was yet in progress, he discovered that although many of the proverbs in Ray were duplicate, and even triplicate, under shades of difference, some of those now most current were entirely omitted. This gave rise to a diligent examination of other printed collections, of which the publisher has a considerable number, and the additions inserted in alphabetical order are the result. The first 280 pages contain the text of Ray intact, the remainder of the volume (more than one half) is occupied by the Index; in which the additions are distinguishable by the absence of numerical references. It has been found convenient, in some instances, to make one line in the Index serve as a reference to several in the body of the book, although there may be slight differences between them. In such cases, the most current English form of the proverb is usually adopted as the key.

Omissions, imperfections, and redundances are inseparable from a work of this kind, nor are any collections yet printed entirely free from them ; the Publisher claims only to have produced the most comprehensive and complete volume of proverbs yet published in the English language.

H. G. B.

AUTHOR'S PREFACE

TO THE FIRST EDITION.

NOR to detain the reader with any long discourse concerning the nature, definition and use of proverbs, my notion of a proverb in brief is this ; a short sentence or phrase in common use, containing some trope, figure, homonymy, rhyme, or other novelty of expression. It is now some ten years or more since I began this collection ; in order to the completing whereof, I read over all former printed catalogues that I could meet with : then I observed all that occurred in familiar discourse, and employed my friends and acquaintance in several parts of England in the like observation and inquiry, who afforded me large contributions. When I thought I had a sufficient stock, I began to consider of a convenient method to dispose them in, so as readily and easily to find any proverb upon occasion ; for that I had observed wanting in all former collections. Two presently occurred to my thoughts, both already practised by others. 1. The alphabetical order. 2. The way of heads or common places. This last is made use of by Clerk in his *Adagia Latino-Anglica*, wherein he assumes the heads of that great work commonly known by the name of Erasmus's *Adages* ; though indeed it be a complex of the *Adages* of Erasmus, Junius, Cognatus, Brassicanus, and others ; and wherein the *Chiliads* of Erasmus are miserably mangled, shuffled, and distracted. To these he accommodates, and with these *Adages* he parallels our English ones, as many as he can. This way of heads or common-places, I have rejected upon several considerations.

1. Because the number of common-places would be too great ; or else some proverbs must have been referred to improper heads and many titles would not have had above one or two proverbs under them.

2. Because, contrive your heads with as much care and circumspection as is possible, some proverbs will be found reducible to more than one, and so must have been repeated.

3. This is no way for finding any proverb upon occasion ; so that besides the book, there would be an Index necessary for that purpose, which would be as big as a good part of the book.*

* The Index given in the present edition, (1855) verifies Mr. Ray's calculation.—ED.

4. In the alphabetical way the proverbs most of them, will be found reduced to heads, as those, for example, which belong to a beggar, a fool, a dog, a horse, &c. will come together. The method I have made choice of, is this : First, I have culled out the proverbs belonging to three heads or common-places, because they are very numerous, and put by themselves in the first place. The remainder I have divided into three general heads or classes. 1. Complete sentences. 2, Phrases, or forms of speech. 3. Similies. The proverbs belonging to each of these heads I have put in an alphabetical order ; not taking, as others heretofore have done, the first letter of any though syncategorematical particle that might happen to stand foremost in the sentence, and which is both removable and variable without any prejudice to the sense, but the first letter of the most material word, or, if there be more words equally material, of that which usually stands foremost. And under every letter I have also put those words in alphabetical order, and caused them to be printed in a different character, that so, with the least cast of an eye, any man may find any proverb of which he remembers the most substantial words. All superstitious and groundless observations of augury, days, hours and the like, I have purposely omitted, because I wish they were quite erased out of people's memories, and should be loth to be any way instrumental in transmitting them to posterity. Such also as are openly obscene I have rejected ; yet accepting many that are homely and slovenly, because else I must have left out a good number of the most witty and significant of our English proverbs.

I might have added large commentaries, shewing the original, the meaning and use of each proverb ; but that I forbear upon good reasons. 1. Because these proverbs being generally used and well known to the vulgar, I feared lest I might incur just blame for endeavouring to explain that of which nobody is ignorant. 2. Because it would swell the book to too great a bulk, and so render it less useful and vendible, many wanting ability or will to purchase, and more leisure or patience to read, a great book : esteeming, as is commonly said, *Μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ* (A great book is a great evil.)

And lest any thing should be wanting in this collection, I have added, 1. Local proverbs, with their explications, out of Dr. Th. Fuller's work of the Worthies of England, adding thereto such others as came to my hands or memory since the finishing of the precedent Catalogues. 2. A catalogue of proverbs which I gathered out of formerly printed collections ; the greatest part whereof are not English, but French, Spanish, Italian, Dutch, or Welsh Englished ; for the most part transcribed out of Mr. Howel. 3. Some old English saws, and a miscellany of proverbs, partly

rustic and rude ; partly such as come to my knowledge after the former catalogues were completed. Lastly, to these I have added the Scotch proverbs, collected by David Ferguson, minister of Dunfermline ; and so much the rather, because they are not in Mr. Howel's collections.

The books which I have made use of principally are, 1. The Children's Dictionary, a book well known formerly in schools, in which there is an alphabet of Latin proverbs paralleled with English. 2. Camden's Remains, in which also there are a good number of English proverbs alphabetically disposed. 3. Clerk's collection before mentioned. 4. An alphabetical collection by N. R. Gent. 5. Mr. Herbert's *Jacula Prudentum*. 6. A collection of many select and excellent proverbs by Robert Codrington, Master of Arts. 7. and lastly, *Paræmiographia* of Ja. Howell, Esq. Those which I am not assured to be English proverbs I have inserted, yet put in the Italic character, for distinction's sake.

AUTHOR'S PREFACE TO THE SECOND EDITION.

THE former edition of this Collection of English Proverbs, falling into the hands of divers ingenious persons, my worthy friends, in several parts of this kingdom, had (as I hoped it would) this good effect to excite them, as well to examine their own memories, and try what they could call to mind themselves that were therein wanted, as also more carefully to heed what occurred in reading, or dropped from the mouths of others in discourse. Whereupon, having noted many such, they were pleased, for the perfecting of the work, frankly to communicate them to me ; all which, amounting to some hundreds, besides not a few of my own observations, I present the reader with in this second edition. I dare not pretend it to be a complete and perfect catalogue of all English Proverbs ; but I think I may, without arrogance, affirm it to be more full and comprehensive than any collection hitherto published. And I believe not very many of the proverbs generally used all England over, or far diffused over any considerable part of it, whether the East, West, North or Midland Counties, have escaped it ; I having had communication from observant and inquisitive persons in all those parts ; namely, from Francis Jessop, Esq., of Broomhall, in Sheffield Parish, Yorkshire ; Mr. George Antrobus, Master of the Free School at Tamworth, in Warwickshire ; and Mr. Walter Ash

more, of the same place; Michael Biddulph, Gent. of Polesworth, in Warwickshire, deceased; Mr. Newton, of Leicester; Mr. Sheringham of Caius College, in Cambridge; Sir Philip Skippon, of Wrentham in Suffolk, Knight; Mr. Andrew Paschall, of Chedsey, in Somersetshire: and Mr. Francis Brokesby, of Rowley, in the East Riding of Yorkshire. As for Local Proverbs of lesser extent, proper to some towns or villages, as they are very numerous, so are they hard to be procured; and few of them, could they be had, very quaint or significant.

If any one shall find fault, that I have inserted many English phrases that are not properly Proverbs, though that word be taken in its greatest latitude, and according to my own definition of a Proverb, and object that I might as well have admitted all the idioms of the English tongue; I answer, that, to say the truth, I cannot warrant all those phrases to be genuine Proverbs to which I have allowed room in this collection; for, indeed, I do not satisfy myself in many: but because they were sent me for such by learned and intelligent persons, and who, I ought to presume, understand the nature of a Proverb better than myself, and because I find the like in collections of Foreign Proverbs, both French and Italian, I chose rather to submit them to the censure of the reader, than myself pass sentence of rejection on them.

As for the method I have used in the preface to the former edition, I have given my reason why I made choice of it, which to me does still appear to be sufficient. The method of common-places, if any man think it useful, may easily be supplied by an index of common-places, wherein, to each head, the Proverbs appertaining, or reducible, shall be referred by the apposition of the numeral characters of page and line.

Some Proverbs the reader may possibly find repeated; but I dare say not many. I know this might have been avoided by running over the whole book, and searching for the Proverbs, one by one, in all the places where our method would admit them entry. But sloth and impatience of so tedious a work, enticed me rather to presume upon memory; especially considering it was not worth while to be very solicitous about a matter of so small importance. In such papers as I received after the copy was out of my hands, when I was doubtful of any proverb, I chose to let it stand, resolving that it was better to repeat some than to omit any.

Now, whereas I understand that some proverbs, admitted in the former edition, have given offence to sober and pious persons, as savouring too much of obscenity, being apt to suggest impure fancies to corrupt minds, I have in this omitted all I could suspect for such, save only one, for the letting of which stand, I have given my reason in the note upon it; and yet now,

upon better consideration, I could wish that it was also obliterated. For I would by no means be guilty of administering fuel to lust, which I am sensible needs no incentives, burning too eagerly of itself.

But though I do condemn the mention of anything obscene, yet I cannot think all use of slovenly and dirty words to be such a violation of modesty, as to exact the discarding all Proverbs of which they are ingredients. The useful notions which many ill-worded Proverbs do import, may, I think, compensate for their homely terms; though I could wish the contrivers of them had put their sense into more decent and cleanly language. For if we consider what the reasons are why the naming of some excrements of the body, or the egestion of them, or the parts employed therein, is condemned, we shall find them to be, either, 1. Because such excrements being offensive to our senses, and usually begetting a loathing in our stomachs, the words that signify them are apt to do so too: and for their relation to them, such also as denote those actions and parts of the body by which they are expelled: and therefore the mention of them is uncivil, and contrary to good manners; or, 2. Because such excrements reflect some dishonour upon our bodies, it being reputed disgraceful to lie under a necessity of such evacuations, and to have such sinks about us: and therefore modesty requires that we decline the naming of them, lest we seem to glory in our shame. Now these reasons to me seem not so weighty and cogent, as to necessitate the omission of so many of the most witty and significant of our English Proverbs. Yet, further, to avoid all occasion of offence, I have, by that usual expedient of putting only the initial letters for the uncleanly words, so veiled them, that I hope they will not turn the stomach of the most nice. For it is the naming such things by their plain and proper appellatives that is odious and offensive; when they come lapped up (as we say) in clean linen, (that is, expressed in oblique, figurative, or metaphorical terms,) or only intimated and pointed at, the most modest can brook them well enough. The appendix of Hebrew Proverbs was collected and communicated by my worthy friend Mr. Richard Kidder, Rector of Rayn, in Essex.

So I have dispatched what I thought needful to premise either for my own excuse, or the reader's satisfaction, to whose favourable acceptance I recommend this work.

J. RAY.

EDITOR'S PREFACE TO THE FOURTH EDITION.

LITTLE need to be said concerning the nature and use of the subject of this book, conveying at once entertainment and profit, as the wise man observes, like apples of gold in pictures of silver.

A proverb is usually defined, an instructive sentence, or common and pithy saying, in which more is generally designed than expressed ; famous for its peculiarity and elegance, and therefore adopted by the learned as well as the vulgar, by which it is distinguished from counterfeits, which want such authority.

It owes its original and reputation to the sayings of wise men, allusions of the ancient poets, the customs of countries, and manners of mankind, adapted to common use, as ornaments of speech, rules of instruction, arguments of wisdom, and maxims of undeniable truth.

The peculiarity of proverbs arises sometimes from the novelty of an expression, which strikes the fancy of the hearer, and engages him to convey it down to posterity. Sometimes the thing itself discovers its own elegance, and charms men into an universal reception of it. It is also frequently beholden to the propriety or the ambiguity of a word, for its singularity and approbation. In short, brevity, without obscurity, is the very soul of it.

The dignity also of proverbs is self-evident. They are not to be reckoned insignificant trifles, only fit for School-boys, since the most learned among the ancients studied and recorded them in lasting monuments of fame, and transmitted them to their successors as the most memorable instructions of human life, either in point of regular conduct, or common prudence. Plutarch, Theophrastus, Plato, and Erasmus, with many others, thought the knowledge of them an honourable study.

Solomon compiled a book on this subject, the noblest in the world, the design of which is to shew, that a proverb is the interpretation of the words of the wise, Prov. i. 6. There is scarce any part of the sacred writings in which they are not to be found.

Their usefulness is at least equal to their dignity, as they conduce to the understanding of philosophy, of which they are the very remains, and are adapted effectually to persuade : for what can strike more than universal truths, well applied to a point in question ? They drive the nail home in discourse, and clinch it with the strongest conviction : for which reason Aristotle, in his Rhetoric, places proverbs among the undeniable testimonies of truth. Quintilian, on account of their veracity and success, commends them as helps to the art of speaking and writing well

The understanding of adages is not half so difficult as the knack of applying them with propriety; and therefore they are not to be used as meat, but sauce, or seasoning; not to clog, but adorn. The too frequent use and repetition of them beget a distaste, and therefore they ought to be introduced only at proper times and places; for when impertinently applied they are not only disgusting, but even darken one another.

Of this book there have been three editions: the two first published by the learned and ingenious author himself; the third in the year 1742, which wanted many articles that were in the former, all which are restored in this, with some additions, made and inserted through the assistance of a learned gentleman, by the public's most obedient servant.

December 5, 1767.

EDITOR'S PREFACE TO THE FIFTH EDITION.

THE object of the Author in compiling this work, and the plan he pursued in its exposition and arrangement, are so fully detailed in the preceding pages, as to require no illustration. It only remains to the Editor to note the improvements which this impression of "RAY'S Collection of English Proverbs" has undergone, and in what respects it will be found superior to the edition of 1768.

The book has been attentively revised; the parallel Proverbs in French and Italian, corrected, and, with few exceptions, modernized; and such additional applications have been made from sources in the Spanish and Portuguese languages, as will, it is presumed, give the work a feature of novelty. The augmentation on this head might have been carried to a much larger extent, had not the Editor been restrained by the consideration which operated with MR. RAY in the adoption of the Greek and Latin adages, that of unnecessarily increasing its bulk. Many English proverbs, omitted in former editions, are also incorporated; and those contributed by Mr. Paschall, inserted in their proper places. The Scottish proverbs are restored to the dialect of their country, (of which, to render them more intelligible, they had been divested, to their manifest injury in terseness and point); and to gratify curiosity, some expressions peculiar to the Welsh and the Irish have been interspersed.

To render this volume more acceptable to the public, the original prefaces to the editions of 1670, and Camb. 1678, together with the address prefixed to the impression of 1768, are reprinted.

With this brief recital of the points to which his labours have been directed, the Editor submits his work to the attention of the Literati with much diffidence and respect.

J. B.

LONDON, 1818.

TABLE OF CONTENTS.

	Page
PROVERBIAL SENTENCES	1
PROVERBS, &C., RELATING TO HEALTH, DIET, AND PHYSIC	25
PROVERBS, &C., RELATING TO HUSBANDRY, WEATHER, AND THE SEASONS	32
PROVERBS, &C., RELATING TO LOVE, WEDLOCK AND WOMEN	41
AN ALPHABET OF JOCATORY, NUGATORY, AND RUSTIC PROVERBS	49
MISCELLANEOUS PROVERBS AND SAYINGS.	62
PROVERBS THAT ARE ENTIRE SENTENCES	66
PROVERBIAL PHRASES AND FORMS OF SPEECH, NOT ENTIRE SENTENCES	147
PROVERBIAL SIMILES, IN WHICH THE QUALITY AND SUBJECT BEGIN WITH THE SAME LETTER	185
PROVERBIAL RHYMES AND OLD SAWS	194
PROVERBS OUT OF DR. FULLER'S WORTHIES OF ENGLAND	197

	Page
SCOTTISH PROVERBS	226
BRITISH OR WELSH PROVERBS	267
IRISH PROVERBS	270
DANISH PROVERBS	270
EASTERN PROVERBS	271
HEBREW PROVERBS	273

AN ALPHABETICAL INDEX TO RAY'S PROVERBS, ENLARGED BY EXTENSIVE ADDITIONS FROM OTHER SOURCES .	281
--	-----

A

COMPLETE COLLECTION
OF
ENGLISH PROVERBS,
ETC. ETC.

SENTENCES AND PHRASES FOUND IN FORMER COLLECTIONS OF PROVERBS, MOST OF THEM IN COMMON USE, OR BORROWED FROM OTHER LANGUAGES.

A.

ANTIQUITY is not always a mark of verity.
Better go *about* than fall into the ditch.—*Span. Mas vale rodear que no ahogar.*
The *absent* are always at fault. *Fr. Les absents ont toujours tort.*
In vain he craves *advice* that will not follow it.
When a thing is done, *advice* comes too late.
Be slow of giving *advice*, ready to do a service. *Ital.*
Give *advice* to all; but be security for none.
If you wish good *advice*, consult an old man. *Port.*
Though old and wise, yet still *advise*.
It's an ill *air* where nothing is to be gained.
No *alchemy* like saving.
Good *ale* is meat, drink, and cloth.
Anger dieth quickly with a good man.
He that is *angry* is seldom at ease.
For what thou canst do thyself rely not on *another*.
The wholesomest meat is at *another* man's cost.
No one knows the weight of *another's* burden.
When you are an *anvil*, hold you still;
When you are a hammer, strike your fill. *Ital.*

The *ape* claspeth her young so long that at last she killeth them.

An *ape* is an ape, a varlet's a varlet,
Though they be clad in silk or scarlet. *Span.*

Aunque vistays a la mona de seda, mona se queday.

A broken *apothecary*, a new doctor.

Apothecaries would not give pills in sugar unless they were bitter.

Better ride on an *ass* that carries me, than a horse that throws me.—*Span.* *Mas quero asno que me leve, que cavallo que me derrube.*

When all men say you are an *ass*, it is time to bray. *Span.*

Ask but enough, and you may lower the price as you list.—

Span.—Ital. *According to that in Latin: Oportet iniquum petas, ut æquum feras: You must ask what is unjust that you may obtain what is just.*

B.

BE not a *baker* if your head be of butter. *Span.*

The *balance* distinguishes not between gold and lead.

There's no great *banquet* but some fare ill.

One *barber* shaves not so close but another finds work.

On a good *bargain* think twice. *Ital.*

Barefooted men should not tread on thorns.

Bashfulness is an enemy to poverty.

Better to be *beaten* than be in bad company.

Beauty is a blossom.

Beauty draws more than oxen.

Beauty is no inheritance.

The *beggar* is never out of his way.

The *beggar* may sing before the thief.

Cantabit vacuus coram latrone viator.

Better die a *beggar* than live a beggar.

Such a *beginning* such an end.

He that makes his *bed* ill lies thereon.

If the *bed* could tell all it knows, it would put many to the blush.

He who lies long in *bed* his estate feels it.

Who looks not *before*, finds himself behind.

Bells call others to church, but enter not themselves.

Be not too hasty to *outbid* another.

What is *bought* is cheaper than a gift.—*Port.* *Mais barato he o comprado que o pedido.*

Who hath *bitter* in his mouth spits not all sweet.

The *blind* man's wife needs no painting. *Span.*

For whom does the *blind* man's wife paint herself? *La mugér del ciego, para quién se aféyta?*

He is *blind* enough, who sees not through the holes of a sieve. *Span.*

That which *blossoms* in the spring, will bring forth fruit in the autumn.

He that *blows* in the dust, fills his own eyes.

The *body* is the socket of the soul.

It is easy to *bowl* down hill.

Brabbling curs never want sore ears.

The *brain* that sows not corn, plants thistles.

The ass that *brays* most, eats least.

Would you have better *bread* than is made of wheat? *Ital.*

Bread with eyes, and cheese without eyes.—*Span.* *Pan con ojos, y queso sin ojos.*

As I *brew*, so I must drink. *Some say, as I brew, so I must bake.*

There is no deceit in a *brimmer*.

Between two *brothers*, two witnesses and a notary. *Span.*

Building is a sweet impoverishing. (*It is called the Spanish plague: therefore, as Cato well saith, Optimum est alienæ insaniæ frui.*)

Building and the marrying of children are great wasters. *Fr.*

The greatest *burdens* are not the gainfullest.

To *buy* dear is not bounty.

Buy at a market, but sell at home. *Span.*

Comprar en heria, y vender en casa.

C.

THERE is no *cake* but there is the like of the same make.

In a *calm* sea every man is a pilot.

A good *candle-holder* proves a good gamester.

If thou hast not a *capon*, feed on an onion. *Fr.*

The *cat* is hungry when a crust contents her.

The liquorish *cat* gets many a rap.

It's a bad *cause* that none dare speak in.

He that *chastiseth* one, amendeth many.

The *charitable* give out at the door, and God puts in at the window.

Though the fox runs, the *chicken* hath wings.

The *chicken* is the country's, but the city eats it.

Woe to the house where there is no *chiding*.

The *child* saith nothing but what he heard at the fire. *Span.*

To a *child* all weather is cold.

When *children* stand quiet, they have done some harm.

What *children* hear at home, soon flies abroad.

Children are poor men's riches, certain cares, but uncertain comforts; when they are little, they make parents fools; when great, mad.

He that has no *children* knows not what is love. *Ital.*

A light *Christmas* a heavy sheaf.

The *choleric* drinks, the melancholic eats, the phlegmatic sleeps.

Who never *climb'd*, never fell. .

After *clouds* comes clear weather.

Give a *clown* your finger, and he'll take your whole hand.

Cobblers and tinkers are the best ale-drinkers.

The *cock* crows and the hen goes.

When you ride a young *colt*, see your saddle be well girt.

The *comforter's* head never aches. *Ital.*

He *commands* enough that obeys a wise man. *Ital.*

It's good to have *company* in trouble. *Solamen miseris socios habuisse doloris.*

Keep good men *company*, and you shall be of the number.

Confession of a fault makes half amends for it.

He that *contemplates*, hath a day without a night.

He may well be *contented* who needs neither borrow nor flatter.

Clear *conscience*, a sure card.

He that *converseth* not with men, knoweth nothing.

Corn in good years is hay; in ill years straw is corn.

Corn is cleansed with the wind, and the soul with chastening.

He *covers* me with his wings, and bites me with his bill.

A *covetous* man is like a dog in a wheel, that roasteth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counsel* thyself first.

Give neither *counsel* nor salt till you are asked for it. *Ital*

Counsels in wine seldom prosper.
 He that will not be *counselled* cannot be helped.
Courtesy on one side never lasts long.
Courts have no almanacks.
 A friend at *court* is better than a penny in the purse.
Craft bringeth nothing home.
 To a *crazy* ship all winds are contrary.
Credit lost is like a Venice glass broken.
 He that has lost his *credit* is dead to the world.
 No man ever lost his *credit*, but he who had it not.
 He getteth a great deal of *credit* who payeth but a small debt.
Crooked logs make straight fires. [Ital.
Crosses are ladders that lead to heaven.
 Carrion *crows* bewail the dead sheep, and then eat them. Ital.
Cruelty is a tyrant always attended with fear.
 Who is a *cuckold*, and conceals it, carries coals in his bosom.—
 Span. *Quien es cornudo, y calla, en el corazon trae un*
ascua.
 Let every *cuckold* wear his own horns.
 In rain and sunshine *cuckolds* go to heaven.
 A *cut-purse* is a sure trade, for he hath ready money when his
 work is done.

D.

You *dance* in a net, and think nobody sees you.
 When all is gone and nothing left,
 What avails the *dagger* with dudgeon-heft?
 The *danger* past, and God forgotten.
 No *day* passeth without some grief.
 A bad *day* never hath a good night.
 Every *day* has its night, every weal its woe. Danish.
Deaf men go away with the injury.
 It's a wicked thing to make a *deurth* one's garner.
Death keeps no calendar.
 Men fear *death* as children to go in the dark.
 Better to go to bed supperless than to get up in *debt*. Span.
 He that gets out of *debt*, grows rich.
Deeds are fruits, words are but leaves.
Deeds are males, and words are females.—Ital. *I fatti sono*
maschi, le parole femine.
 Desires are nourished by *delays*.

He loseth his thanks who promiseth and *delayeth*. *Gratia ah officio, quod mora tardat, abest.*

A man may lose his goods for want of *demanding* them. *Optima nomina non appellando fiunt mala.*

First *deserve*, and then desire.

Desert and reward seldom keep company.

Discreet women have neither eyes nor ears. *Fr.*

Sweet *discourse* makes short days and nights.

Diseases are the tax on pleasures.

All her *dishes* are chafing-dishes.

The *devil* is not always at one door.

It's an ill battle where the *devil* carries the colours.

Diversity of humours breedeth tumours.

A man may cause his own *dog* to bite him.

The *dog* who hunts foulest, hits at most faults.

When a *dog* is drowning, every one offers him water.—*Fr.*

Quand un chien se noye, chacun lui offre à boire.

Dogs wag their tails not so much in love to you as to your bread. *Span.*

Dogs gnaw bones because they cannot swallow them. *Ital.*

Do what thou ought, let come what may.

A noble house-keeper needs no *doors*.

Do as the friar saith, not as he doth. *Span.*

A great *dowry* is a bed full of brambles. *Span.*

Fine *dressing* is a foul house swept before the windows.

He was hang'd that left his *drink* behind.

Who loseth his *due* getteth no thanks.

E.

Go *early* to the fish-market, and late to the shambles. *Span.*

Wider *ears* and a short tongue.

Think of *ease*, but work on.

That which is *easily* done is soon believed.

Who *eats* his dinner alone, must saddle his horse alone. *Span.*

Quien solo come su gallo, solo ensille su cavallo.

Eat to live, but do not live to eat.

You cannot hide an *eel* in a sack.

Good to begin well, better to *end* well.

In the *end* things will mend.

He that *endureth*, is not overcome.

No man knows better what good is, than he that has *endured* evil.

If you would make an *enemy*, lend a man money, and ask it of him again. *Port.*

For a flying *enemy* make a silver bridge. *Span.*

Envy never enriched any man.

Of *evil* grain no good seed can come.

Bear with *evil*, and expect good.

Evil gotten, evil spent. *Malè parta malè dilabuntur.*

That which is *evil* is soon learnt.

Evil that cometh out of thy mouth fieth into thy bosom.

F.

WHO hath a *fair* wife, needs more than two eyes.

Fair is not fair, but that which pleaseth.—*Ital.* Non è bello quel' ch' è bello ma è bello quel' che piace.

A *fair* woman, and a slash'd gown, find always some nail in the way. *Ital.*

One may sooner *fall* than rise.

Fall not out with a friend for a trifle.

If I were to *fall* backwards, I should break my nose.—*Ital.*

i. e. I am so foiled in every thing I undertake.

It is a poor *family* that hath neither a whore nor a thief in it.

A *fat* house-keeper makes lean executors,

A *fat* kitchen, a lean will.—*Ital.* Grassa cucina magro testamento.

Every one basteth the *fat* hog, while the lean one burneth.

Teach your *father* to get children.

Such a *father* such a son. *Span.*

The *faulty* stands on his guard.

Every one's *faults* are not written on their foreheads.

Better pass a danger once than be always in *fear*. *Ital.*

Fear not the loss of the bell more than the loss of the steeple.

Reckon right, and *February* hath thirty-one days.

He that hath a *fellow-ruler* hath an over-ruler.

Fiddler's fare; meat, drink, and money.

Take heed you *find* not that you do not seek. *Ital.*

Well may he smell of *fire* whose gown burneth.

The *first* dish pleaseth all.

Take your wife's *first* advice, not her second. *Span.*

Make not *fish* of one and flesh of another.

Fish follow the bait.

Fish make no broth.

In the deepest water is the best *fishing*.

He that is suffered to do more than is *fitting*, will do more than is lawful.

No man can *flay* a stone.

One *flower* makes no garland.

No one is a *fool* always ; every one sometimes.

A *fool* is fulsome.

A *fool* demands much ; but he's a greater that gives it.

Fools tie knots, and wise men loose them.

If *fools* went not to market, bad ware would not be sold.

Span.

One *fool* makes an hundred. *Span.*

If you play with a *fool* at home, he'll play with you in the market.

None but *fools* and fiddlers sing at their meat.

Better a bare *foot* than no foot at all.

Forgive any sooner than thyself. *Fr. Ital.*

The *foremost* dog catcheth the hare.

The persuasion of the *fortunate* sways the doubtful.

When *fortune* smiles, take the advantage.

He who hath no ill *fortune*, is cloyed with good.

He that will deceive the *fox*, must rise betimes.—*Span. Quien el diablo hà de enganar, de mañana se ha de levantar.*

When the fox is asleep, nothing falls into his mouth. *Fr.*

Au regnard endormi rien ne cheut en la gueule.

Foxes, when they cannot reach the grapes, say they are not ripe.

The best mirror is an old *friend*.—*Span. No ay mejor espejo que el amigo viejo.*

Life without a *friend* is death without a witness. *Span. Vida sin amigo, muerte sin testigo.*

Make not thy *friend* too cheap to thee, nor thyself to thy friend.

When a *friend* asketh, there is no to-morrow.—*Span. Quando amigo pide no ay mañana.*

A *friend* is not so soon gotten as lost.

Have but few *friends*, though many acquaintances. *Span.*

Conocidos muchos, amigos pocos.

In time of prosperity, *friends* will be plenty ;

In time of adversity, not one amongst twenty.

A tree is known by its *fruit*, and not by its leaves.

The *further* we go, the further behind.

G.

Who would be a *gentleman*, let him storm a town.

It's not the gay coat makes the *gentleman*.

He *giveth* twice that gives in a trice. *Bis dat qui cito dat.*

A *gift* long waited for is sold, and not given. *Dono molto aspetatto, è venduto, non donato. Ital.*

Giving is dead now-a-days, and restoring very sick.

Who *gives* thee a capon, give him the leg and the wing. *Span.*

To *give* and keep there is need of wit.

A man of *gladness* seldom falls into madness.

What your *glass* tells you will not be told by counsel.

He that hath a head made of *glass* must not throw stones at another. *Span. Si teney's la cabeça de vidro, no os tomeys à pedradas co-migo.*

Who hath *glass-windows* must take heed how he throws stones.—*Span.* To understand this proverb, it is necessary to remark, that, owing to the heat of the climate, the windows in Spain are seldom glazed.

Do not say *go*, but *gae* ; *i. e.* go thyself.

God deprives him of bread who likes not his drink.

God healeth, and the physician hath the thanks.

Get thy spindle and thy distaff ready, and *God* will send thee flax : *i. e.* Let us do our duty, and refer the rest to *God's* providence.

God cometh with leaden feet, but striketh with iron hands.

When *God* pleases it rains with every wind. *Port.*

God comes at last when we think he is farthest off. *Ital.*

God hath often a great share in a little house. *Fr.*

God, our parents, and our master, can never be requited. *Fr.*

No lock will hold against the power of *gold*. *Span.*

You may speak with your *gold*, and make other tongues dumb. Where *gold* speaks every tongue is silenced.—*Ital.*

Dove l'oro parla, ogni lingua tace.

When we have *gold* we are in fear, when we have none we are in danger. *Ital.*

A *good* thing is soon snatched up.

A handful of *good* life is better than a bushel of learning.

Mieux vaut un poing de bonne vie, que plein muid de clergie.—

Fr. The Spaniards say, A handful of common sense is worth a bushel of learning. *Mas vale puñado de natural, que almazada de ciencia.*

One never loseth by doing *good* turns.

Good and quickly seldom meet.

Goods are theirs who enjoy them. *Ital.*

Gossips and frogs drink and talk.

The *greatest* strokes make not the best music.

There could be no *great* ones if there were no little.

He that *grope*s in the dark finds that he would not.

Many things *grow* in the garden that were never there.

The *groundsel* speaks not save what it heard of the hinges.

He who is a *good* paymaster is lord of another man's purse.

Ital.

H.

THE wise *hand* doth not all the foolish tongue speaketh. *La mano cuerda no haze, todo lo que dice la lengua loca.* *Span.*

Happy is he who knows his follies in his youth.

The *hard* gives no more than he that hath nothing.

Things *hardly* attained are longer retained.

He who would have a *hare* for breakfast must hunt overnight.

Good *harvests* make men prodigal, bad ones provident.

He that hath a good *harvest* may be content with some thistles.

'Tis safe riding in a good *haven*.

The first point of *hawking* is hold fast.

The gentle *hawk* mans herself.

When the *head* aches all the body is the worse. *Dum caput infestat labor omnia membra molestat.*

One is not so soon *healed* as hurt.

Health without money is half a sickness. *Ital.*

What the *heart* thinketh the tongue speaketh.

Who spits against *heaven* it falls in his face. *Span.*

Hell is full of good meanings and wishes.

Hell is paved with good intentions.

King *Henry* robbed the church and died poor.
 The *high-way* is never about.
 Look *high*, and fall into a cow-turd.
 Every man is best known to *himself*.
 Better my *hog* dirty home than no hog at all.
 Dry bread at *home* is better than roast-meat abroad.
 He is wise that is *honest*. *Ital.*
 Of all crafts, to be an *honest* man is the master-craft.
 A man never surfeits of too much *honesty*.
 Liek *honey* with your little finger.
 He that licks *honey* from thorns, pays too dear for it. *Fr.*
 Trop achapte le miel qui sur espines le leche.
Honey is sweet, but the bee stings. *Ital.*
Honour and ease are seldom bed-fellows.
Hope is a good breakfast, but a bad supper.
 He that lives in *hope*, danceth without a minstrel. *Span.*
 The *horse* thinks one thing, and he that rides him another.
 Lend thy *horse* for a long journey, thou mayest have him
 return with his skin.
 All things are soon prepared in a well-ordered *house*.
 The foot on the cradle, and hand on the distaff, is the sign of
 a good *housewife*. *Span.*
 An *humble-bee* in a cow-turd thinks himself a king. *Or,* A
 beetle in a cow-turd, &c.
 A *hungry* man, an angry man.
Husbands are in heaven whose wives chide not.
 Be a good *husband*, and you will get a penny to spend, a
 penny to lend, and a penny for a friend.

‡

I, J

IDLENESS turns the edge of wit.
Idleness is the key of beggary.
Jest not with the eye, nor religion. *Span.*
 The truest *jests* sound worst in guilty ears.
 Better be *ill* spoken of by one before all, than by all before
 one.
 An *ill* stake standeth longest.
 There were no *ill* language were it not ill taken.

perisheth in *needless* danger is the devil's martyr.
 meat begets a new appetite. *Fr.*
 if thy neighbour's house is on fire, be careful of thine own.
res agitur paries cum proximus ardet.
 who runs in the *night* stumbles.
 nightingale and the cuckoo sing both in one month.
 more noble, the more humble.
 weather and knaves come out of the *north*.
 going down, nothing up.
 going have, nothing crave.
 doing nothing we learn to do ill. *Nihil agendo male agere
 nimis.*
 more painful to do *nothing* than something.
 that hath *nothing* is not contented.
 a nurse's tongue is privileged to talk.

O.

offender never pardons. *Ital.*
 sparing of them that are very old, or very young, lasteth
 not.
 in healing an *old* sore.
 wrongs not an *old* man who steals his supper from him.
 no.
 an *old* dog barks, he gives counsel. *Ital. Cane vecchio non baia
 meno.*
 brandy and old wine are best.—*Fr.*
 when, when they scorn young, make much of death.
 as Mr. Howell hath it, When they sport with young
 men.
 bees are *old* they yield no honey.
 a man's staff is the rapper at death's door. *Span.*
 a knave is no babe.
 old age is evil, youth can learn no good.
 an *old* man will not drink, go to see him in another
 glass. *Ital.*
 hath but *one* hog, makes him fat; and he who hath
 no son, makes him a fool. *Ital.*
 wanting to *one* friend, loseth a great many.
 a turn deserv
 invites another.
 good till another's told.

The best remedy against an *ill* man, is much ground between both. *Span.*

Industry is fortune's right hand, and frugality her left.

He goes not out of his way, that goes to a good *inn*.

We must not look for a golden life in an *iron* age.

An *itch* is worse than a smart.

Itch and ease can no man please.

K.

WHERESOEVER you see your *kindred*, make much of your friends.

A *knotty* piece of timber must have smooth wedges.

Many *kiss* the hands they wish to see cut off. *Span.*

He that eats the *king's* goose shall be choked with the feathers.

He giveth one *knock* on the hoop, and another on the barrel.

—*Ital. i. e.* He speaks now to the purpose, now on matters wholly extraneous.

L.

HE that *labours*, and thrives, spins gold. *Span. Quien ara, y cria, oro hila.*

The *lame* goeth as far as the staggerer.

The *last* suitor wins the maid.

In a thousand pounds of *law* there's not an ounce of love.

The *law* is not the same at morning and night.

The worst of *law* is, that one suit breeds twenty. *Span.*

A suit of *law* and an urinal brings a man to the hospital. *Span.*

A good *lawyer*, an evil neighbour.

He *laughs* ill that laughs himself to death.

He would not *lend* his knife to the devil to stab himself.—*Ital. i. e.* So excessive is his avarice.

Let your *letter* stay for the post, not the post for the letter.—

Ital. i. e. Be always before-hand with your business.

A bean in *liberty* is better than a comfit in prison.

Every *light* is not the sun.

Like author like book.

Like to like, and Nan for Nicholas.

The *lion's* skin is never cheap.

A *little* body doth often harbour a great soul.

The *little* cannot be great unless he devour many.

Little sticks kindle the fire, but great ones put it out.

Little dogs start the hare, but great ones catch it.
 That *little* which is good fills the trencher.
 He can give *little* to his servant who licks his own trencher.
 He *liveth* long that liveth well. *[Ital.]*
Life is half spent before we know what it is.
 He that *liveth* wickedly can hardly die honestly.
 He that *lives* not well one year, sorrows for it seven.
 It's not how long, but how well, we *live*.
 Who *lives* well sees afar off. *Span.*
 The *life* of man is a winter's day and a winter's way.
 He *loseth* nothing who keeps God for his friend.
 He hath not *lost* all who hath one throw to cast. *Fr.*
London bridge was made for wise men to pass over, and for
 fools to pass under.
Love lives in cottages as well as in courts.
Love rules his kingdom without a sword.
Love being jealous, makes a good eye look askint.
Love asks faith, and faith asks firmness. *Ital.*
 They *love* too much that die for love.
 They who *love* most are least valued.
 Where *love* fails we espy all faults.
 A *low* hedge is easily leapt over.

M.

A *MAID* that taketh yieldeth.—*Ital.* *Donna che prende, tosto
 si rende.*
 A *maid* that laughs is half taken.
 A *maid* oft seen, a gown oft worn,
 Are disesteem'd and held in scorn.
Manners often make fortunes.
 When *many* strike on an anvil they must strike by measure.
Many ventures make a full freight.
Many without punishment, none without sin.
Many speak much that cannot speak well.
 The *March* sun causes dust, and the wind blows it about.
 When the *mare* hath a bald face, the filly will have a blaze.
 The *market* is the best garden. *In London they say, Cheap-
 side* is the best garden.
 The *married* man must turn his staff into a stake.
 Before you *marry*, be sure of a house wherein to tarry.
Span. Ital.

Honest men *marry* soon, wise men not at all. *Ital.*
 He who *marries* a widow will often have a dead man's head
 thrown in his dish. *Span.*
 He who *marries* for wealth, sells his liberty.
 Who *marries* for love without money, hath good nights and
 sorry days. *Ital. Span.*
 One eye of the *master* sees more than four of the servant's.—
Ital. Piu vide un occhio del patron che quattro de' servitori.
 Though the *mastiff* be gentle, yet bite him not by the lip.
 Use the *means*, and God will give the blessing.
Measure thrice what thou buyest, and cut it but once. *Ital.*
Measure is a merry mean.
 All *men* row galley way.—*Ital. i. e.* Every one draweth to-
 wards himself.
 He is not a *merchant* bare, that hath money's worth, or ware.
 It is good to be *merry* at meat.
Mettle is dangerous in a blind horse.
Mills and wives are ever wanting.
 The *mill* cannot grind with the water that is past.
 The abundance of *money* ruins youth.
 The skilfullest without *money* is scorned.
 He that hath *money* in his purse cannot want a head for his
 shoulders.
 Ready *money* will away.
Money is that art that hath turned up trump.
Money is welcome though it come in a dirty clout.
 Would you know the value of *money*, go and borrow some.
 The *morning* sun never lasts a day. [*Span.*
 The good *mother* saith not, will you, but gives. *Ital.*
 You must not let your *mouse-trap* smell of cheese.
 The virtue of the *mouth* healeth all it toucheth.—*Ital. i. e.*
 Good language.
Music helps not the tooth-ache.

N.

ONE *nail* drives out another.—*Fr. Un clou pousse l'autre.*
 A good *name* keeps its lustre in the dark.
 He who but once a good *name* gets,
 May piss a bed, and say he sweats. *Ital.*
 The evil wound is cured, but not the evil *name*.
Nature draws more than ten oxen.

Who perisheth in *needless* danger is the devil's martyr.

New meat begets a new appetite. *Fr.*

When thy *neighbour's* house is on fire, be careful of thine own.

Tua res agitur paries cum proximus ardet.

He that runs in the *night* stumbles.

The *nightingale* and the cuckoo sing both in one month.

The more *noble*, the more humble.

Cold weather and knaves come out of the *north*.

Nothing down, nothing up.

Nothing have, nothing crave.

By doing *nothing* we learn to do ill. *Nihil agendo male agere discimus.*

It's more painful to do *nothing* than something.

He that hath *nothing* is not contented.

The *nurse's* tongue is privileged to talk.

O.

THE *offender* never pardons. *Ital.*

The *offspring* of them that are very old, or very young, lasteth not.

It's ill healing an *old* sore.

He wrongs not an *old* man who steals his supper from him.

Span.

If the *old* dog barks, he gives counsel. *Ital. Cane vecchio non baia indarno.*

Old friends and old wine are best.—*Fr.*

Old men, when they scorn young, make much of death.

Rather, as Mr. Howell hath it, When they sport with young women.

When bees are *old* they yield no honey.

The *old* man's staff is the rapper at death's door. *Span.*

An *old* knave is no babe.

Where *old* age is evil, youth can learn no good.

When an *old* man will not drink, go to see him in another world. *Ital.*

He who hath but *one* hog, makes him fat; and he who hath but one son, makes him a fool. *Ital.*

He who is wanting to *one* friend, loseth a great many.

One shrewd turn deserv

One slumber invites another.

One story is good till another's told.

All feet tread not in *one* shoe.

If every one would mend *one*, all would be amended.

One and none is all one. *Span.*

Once in ten years one man hath need of another. *Ital.*

There came nothing *out* of the sack but what was in it.

He who *oweth* is always in the wrong.—*Ital.* He must
every insult, lest he incur his creditors' displeasure.

It's a rank courtesy when a man is forced to give than
his *own*.

The smoke of a man's *own* house is better than the fire of
another's. *Span.*

Where shall the *ox* go but he must labour?

Take heed of an *ox* before, an ass behind, and a monk on all
sides. *Span.*

P.

MANY can *pack* the cards that cannot play.

Let no woman's *painting* breed thy stomach's fainting.

Painted pictures are dead speakers.

On *painting* and fighting look aloof off.

He that will enter into *Paradise* must have a good key.

Say no ill of the year till it be *past*.

Pardon all men, but never thyself.

Every *path* hath a puddle.

Patch and long sit, build and soon flit.

Patience is a flower that grows not in every one's garden.

(*An allusion to the name of a plant so called, i. e. Rhabar-
barum monachorum.*)

He who hath much *pease* may put the more in the pot.

Let every *pedlar* carry his own burden.

There's no companion like the *penny*. *Span.*

He that takes not up a *pin* slights his wife.

He that *pitieth* another remembereth himself. *Span.*

Play, women, and wine undo men laughing.

Noble *plants* suit not a stubborn soil.

Fly *pleasure*, and it will follow thee.

Never *pleasure* without repentance.

The *pleasures* of the mighty are the tears of the poor.

If your *plough* be jogging you may have meat for your horses

Poor men have no souls.

Who boils his *pot* with chips, makes his broth smell of smoke.

Ital.

Poverty parteth friends [or fellowship].

Poverty is the mother of health.

True *praise* takes root and spreads.

Neither *praise* nor dispraise thyself, thine actions serve the turn.

He that will not be saved needs no *preacher*.

Prettiness dies quickly.

Who draws his sword against his *prince* must throw away the scabbard.

It's an ill *procession* where the devil holds the candle.

Between *promising* and performing a man may marry his daughter. *Fr. Port.*

He *promises* like a merchant, and pays like a man of war.

He who *promises* runs in debt. *Span.*

To *promise*, and give nothing, is comfort to a fool.

He is *proper* that hath proper conditions.

Providence is better than rent.

He hath left his *purse* in his other hose.

A full *purse* makes the mouth to speak.

An empty *purse* fills the face with wrinkles.

Ask thy *purse* what thou shouldst buy.

An empty *purse*, and a new house, make a man wise, but too late.—*Port. A bolza vazia, e a casa acabada faz c home sesudo, mastarde.*

R.

It's possible for a *ram* to kill a butcher.

The *rath* [early] sower never borrows of the late.

A man without *reason* is a beast in season.

Take heed of enemies *reconciled*, and of meat twice boiled.

Span.

A good *recorder* sets all in order.

Remove an old tree, and it will wither to death.

When all is consumed, *repentance* comes too late.

He may freely receive courtesies that knows how to *requite* them.

Reserve the master-blow : i. e. Teach not all thy skill, lest the scholar over-reach or insult the master.

He who *revealeth* his secret, maketh himself a slave. *Arab.*

God help the *rich*, the poor can beg.

Riches are but the baggage of fortune.

When *riches* increase, the body decreaseth. *For most men grow old before they grow rich.*

Riches are like muck, which stink in a heap, but spread abroad, make the earth fruitful.

It's easy to *rob* an orchard when none keeps it.

A *rugged* stone grows smooth from hand to hand.

Rule lust, temper the tongue, and bridle the belly.

Better to *rule* than be ruled by the rout.

The *rusty* sword and empty purse plead performance of covenants.

S.

It's a bad *sack* will abide no clouting.

When it pleaseth not God, the *saint* can do little.—*Span.*

Quando Dios no quiere, el santo no puede.

Salmon and sermon have their season in Lent. *Fr.*

A *sceptre* is one thing, a ladle another. *Alia res sceptrum, alia plectrum.*

You pay more for your *schooling* than your learning is worth.

Who robs a *scholar*, robs twenty men. *For commonly he borrows a cloak of one, a sword of another, a pair of boots of a third, a hat of a fourth, &c.*

Who hath a *scold* hath sorrow to his sops.

Being on the *sea*, sail ; being on the land, settle.

They complain wrongfully of the *sea* who twice suffer shipwreck. Every thing is good in its *season*.

Would you know *secrets*, search for them in grief or pleasure.

He who *seeketh* trouble never misseth it.

A man must *sell* his ware at the rates of the market.

He who *serves* well need not be afraid to ask his wages.

The groat is ill saved that *shames* the master.

It's a foolish *sheep* that makes the wolf his confessor. *Ital.*

Ships fear fire more than water.

A great *ship* asks deep waters.

Judge not of a *ship* as she lieth on the stocks.—*Ital.* *Non giudicar la nave, stando in terra.*

The chamber of *sickness* is the chapel of devotion.

Silence seldom doth harm.

Silence is the best ornament of a woman.

Silks and satins put out the fire in the kitchen.

He that *sings* on Friday shall weep on Sunday.

The *singing-man* keeps his shop in his throat. *Span.*

Sit in your place, and none can make you rise.

If *size-cinque* will not, *duce ace* cannot, then *quatre trey* must.

i. e. The middle sort bear public burdens, taxes, &c. most.

Deux ace non possunt et size-cinque solvere nolunt;

Est igitur notum quatre trey solvere totum.

Slander leaves a score behind it. *Calumniare fortiter aliquid adhærebit.*

He who desireth to *sleep* soundly, let him buy the bed of a bankrupt. *Span.*

Sloth turneth the edge of wit.

Better the last *smile* than the first laughter.

A *smiling* boy seldom proves a good servant.

The *smith* and his penny are both black.

Whether you boil *snow* or pound it, you will have but water from it.

Sorrow is good for nothing but sin.

When *sorrow* is asleep wake it not.

Soldiers in peace are like chimnies in summer.

Who *sows* his corn in the field trusts in God.

He that *speaks* me fair and loves me not,

I'll speak him fair, and trust him not.

He that *speaks* doth sow, he that holds his peace doth reap. *Ital.*

Speech is the picture of the mind.

Spend and be free, but make no waste.

To a good *spender* God is the treasurer.

The Jews *spend* at Easter, the Moors at marriages, and the Christians in suits of law. *Ital.*

He who more than he's worth doth *spend*,

Makes a rope his life to end.

He who *spends* more than he should,

Sha'll not have to spend when he would.

Who hath *spice* enough, may season his meat as he pleaseth.

A man must not *spoil* the pheasant's tail.—*Ital.* If a man tell a story, he should tell it truly.

It's a poor *sport* that is not worth the candle.

The best of the *sport* is to do the deed, and say nothing.

That which will not be *spun*, let it not come between the spindle and the distaff.

They *steal* the hog, and give away the feet in alms.—*Span.*

Hurtar el puerco, y dar los pies por Dios. A reflection upon those who are charitable with the wealth of others.

Steal the goose, and give the giblets in alms.

Step after *step* the ladder is ascended.

Who hath none to *still* him, may weep out his eyes.

The *stillest* humours are always the worst.

Who remove *stones*, bruise their fingers.

Who hath skirts of *straw*, needs fear the fire. *Span.*

Stretch your legs according to your coverlet.

It's better to be *stung* by a nettle than pricked by a rose. *Span.*

I *sucked* not this out of my fingers' ends.

Though the *sun* shines, leave not your cloak at home.

In every country the *sun* riseth in the morning.

He deserves not the *sweet* that will not taste the *sour*.

T.

THE *table* robs more than the thief.

Talk much, and err much. *Span.*

Talking pays no toll.

They *talk* of Christmas so long, that it comes.

The *taste* of the kitchen is better than the smell.

To him that hath lost his *taste*, sweet is sour.

Who hath aching *teeth* hath ill tenants.

A *thin* meadow is soon mowed.

Think much, speak little, and write less.

The *thorn* comes forth with his point forwards.

He who scatters *thorns* let him not go barefoot. *Ital.*

The *thought* hath good legs, and the quill a good tongue. *Ital.*

A *thousand* pounds and a bottle of hay is all one thing at doom's-day.

There are more *threatened* than struck.

He who dies of *threats* must be rung to church by farts.

He that is *thrown* would ever wrestle.

When it *thunders*, the thief becomes honest.

The *tide* will fetch away what the ebb brings.

Time is the rider that breaks youth.

Every one puts his fault on the *times*.

Soon *todd*, soon with God. *A northern proverb, when a child hath teeth too soon.*

A long *tongue* is a sign of a short hand.

Better that the feet slip than the *tongue*.
 He that strikes with his *tongue* must ward with his head. *Fr.*
 The *tongue's* not steel, yet it cuts.
 The *tongue* breaketh bone, though itself have none.
 The *tongue* talks at the head's cost.
 Let not your *tongue* cut your throat. *Arab.*
Too much breaks the bag. *Span.*
Too much scratching pains, too much talking plagues. *Fr.*
Trade is the mother of money.
Trade knows neither friends nor kindred. *Ital.*
 A *tradesman* who gets not, loseth.
 When the *tree* is fallen, every one goeth to it with his hatchet.
Truth and oil are ever above. *Span.* [*Fr.*
Truth hath a good face, but bad clothes.
 Follow *truth* too close at the heels, 'twill strike out your teeth.

U, V.

No cut like *unkindness*.
Unknown, unkissed.
Unminded, unmoaned.
Under water, famine; under snow, bread. *Ital.*
Valour that parleys is near yielding.
Valour can do little without discretion. *Vis consilii exper-*
mole ruit sua. Parvi sunt foris arma nisi sit consilium domi.
 That's not good language that all *understand* not.
 Who has not *understanding*, let him have legs. *Ital*
 Where men are well *used*, they'll frequent there.

W.

HE that *waits* on another man's trencher, makes many a late dinner.
 For *want* of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.
War is death's feast.
 Who preacheth *war* is the devil's chaplain.
War makes thieves, and peace hangs them. *Fr. Ital.*
War, hunting, and law, are as full of trouble as pleasure.
 He that makes a good *war*, makes a good peace.
 He is wise enough that can keep himself *warm*.
 Good *watch* prevents misfortune.

He that hath a head of *wax* must not walk in the sun.

Where it is *weakest* there the thread breaketh.

Wealth, like rheum, falls on the weakest parts.

The greatest *wealth* is contentment with a little.

The gown is her's that *wears* it, and the world is his who enjoys it.

Change of *weather* is the discourse of fools. *Span.*

Expect not fair *weather* in winter on one night's ice.

He that goeth out with often loss,

At last comes home by *weeping* cross.

Weight and measure take away strife.

He that doth *well* wearieth not himself.

Well to work, and make a fire,

Doth both care and skill require.

Such a *welcome*, such a farewell.

Welcome death, quoth the rat, when the trap fell down.

As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.

The *worst* wheel of a cart creaks most. *i. e.* The least capable of the company engrosses the discourse.

Whores affect not you but your money.

Whoring and bawdry do often end in beggary.

A man's best fortune or his worst is a *wife*.

He that lets his *wife* go to every feast, and his horse drink at every water, shall neither have good wife nor good horse.

Ital. or thus ;

He that lets his horse drink at every lake,

And his *wife* go to every wake,

Shall never be without a whore and a jade.

Wife and children are bills of charges.

The cunning *wife* makes her husband her apron. *Span.*

The *wife* is the key of the house.

He that hath *wife* and children, wants not business.

Where the *will* is ready, the feet are light.

To him that *wills*, ways are not wanting.

With as good a *will* as ever I came from school.

He that doth what he will, oft doth what he ought not.

Will will have wilt, though will woe win.

Nothing is impossible to a *willing* mind.

Willows are weak, yet they bind other wood *Ital.*

Pull down your hat on the *wind* side.

A good *winter* brings a good summer.

Wine is the master's, but the goodness is the drawer's.

Wine in the bottle doth not quench the thirst. *Ital.*

Wine is a turncoat ; first a friend, then an enemy.

Wine that costs nothing is digested ere it be drunk.

You cannot know *wine* by the barrel.

Wine wears no breeches.—*Fr.* i. e. *Shows what a man is.*

You cannot drive a *windmill* with a pair of bellows.

You may be a *wise* man though you cannot make a watch.

Wise men care not for what they cannot have.

A *wise* man changes his mind ; a fool never.—*Span.* *Il sabio muda consejo, il necio, no.*

It is better to sit with a *wise* man in prison, than with a fool in paradise. *Russ.*

None is so *wise* but the fool overtakes him.

Better to have than to *wish*.

Better it be done than *wish* it had been done.

If you *wish* a thing done, go : if not, send.

It is *wit* to pick a lock, and steal a horse, but wisdom to let them alone.

You have a little *wit*, and it doth you good sometimes.

He had enough to keep the wolf from the door. i. e. To satisfy his hunger, *latrantem stomachum.*

Wolves lose their teeth, but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*

Who keeps company with a *wolf*, will learn to howl. *Ital.* *Chi prattica con lupi impara à hurlar.*

Women, priests, and poultry never have enough. *Donne, preti & polli non son mai satolli.*

Women are wise on a sudden, but fools upon premeditation. *Ital.*

Women and hens through too much gadding are lost. *Ital.*

To *woo* is a pleasure in young men, a fault in old.

Green *wood* makes a hot fire.

Wood half burnt is easily kindled.

Better give the *wool* than the sheep. *Ital.* *Meglio è dar la lana che la pecora.*

Many *words* will not fill a bushel.

Words and feathers are tost by the wind.—*Span.* *Palubres y plumas el viento las lleva.*

Good *words* without deeds are rushes and reeds.

Words spoken in an evening, the wind carrieth away. *Ital.*

In the heat of conviviality, men are apt to utter that which should be little regarded.

One ill *word* asketh another.

They must hunger in frost, that will not *work* in heat.

What is a *workman* without his tools?

There needs a long time to know the *world's* pulse.

This *world* is nothing except it tend to another.

A green *wound* is soon healed.

A *wound* is not cured by the unbending of the bow.—*Ital.* To express sorrow when one has injured another, is not sufficient satisfaction.

Wranglers never want words.

Y.

THE more thy *years*, the nearer thy grave.

Years know more than books.

Youth will have its swing.

Youth and white paper take any impression.

A *young* man idle, an *old* man needy. *Ital.*

Z.

ZEAL without knowledge is the sister of folly.

PROVERBS AND PROVERBIAL OBSERVATIONS BELONGING
TO HEALTH, DIET, AND PHYSIC.

AN ague in the spring is physic for a king.

That is, if it comes off well: for an ague is nothing but a strong fermentation of the blood. Now, as in the fermentation of other liquors, there is, for the most part, a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defecate, so is it also with the blood, which, by fermentation, (easily excited at this time by the return of the sun,) doth purge itself, and cast off those impure heterogeneous particles which it had contracted in the winter time: and that these may be carried away, after every particular fermentation or paroxysm, and not again taken up by the blood, it is necessary, or at least very useful, to sweat in bed after every fit; and an ague-fit is not thought to go off kindly, unless it ends in a sweat. Moreover, at the end of the disease, it is convenient to purge the body, to carry away those more gross and feculent parts which have been separated by the several fermentations, and could not so easily be voided by sweat; or that still remain in the blood, though not sufficient to cause a paroxysm. And that all persons, especially those of years, may be lessoned that they neglect not to purge their bodies after the ague, I shall add a very material and useful observation of Doctor Sydenham's: *Sublato morbo* (saith he, speaking of autumnal Fevers) *ager sedulo purgandus est; incredibile enim dictu quanta morborum vis ex purgationis defectu post febres Autumnales subnascatur. Miror autem hoc a medicis minus caveri, minus etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulò provectionis ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certo prædicere potui periculosum aliquem morbum eisdem postea adoriturum, de quo tamen illi nondum somniaverant, quasi perfectè jam sanati.*

Agues come on horseback, but go away on foot.

A bit in the morning is better than nothing all day.

Or, than a thump on the back with a stone.

You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the appetite, we see by experience in great drinkers, who for the most part do (as we say) but pingle at their meat, and eat little. Hippocrates observed, that *Λιμὸν θώρηξις λείπει*; A good hearty draught takes away hunger after long fasting sooner by far than eating would do. The reason whereof I conceive is because that acid humour, which, by vellicating the membranes of the stomach, causes a sense of hunger, is by copious ingestion of drink very much diluted, and its acidity taken off. The Italians say, *Dio ti guarda da mangiatore che non beve.*

An apple, an egg, and a nut, you may eat after a slut. *Poma, ova atque nuces, si det tibi sordida, gustes.*

Children and chickens must be always picking.

That is, they must eat often, but little at a time. Often, because the body growing, requires much addition of food; little at a time, for fear of oppressing and extinguishing the natural heat. A little oil nourishes the flame; but a great deal poured on at once, may drown and quench it. A man may carry that by little and little, which, if laid on his back at once, he would sink under. Hence old men, who, in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by physicians to eat often, but little at once.

Old young, and old long.

Divieni tosto vecchio se vuoi vivere lungamente vecchio.—Ital. *Maturè fas senex si diu senex esse velis.* This is alleged as a proverb by Cicero in his book *de Senectute*. For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate exertion it is impaired and worn out. And as a great excess of any quality, or external violence, doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendering it less lasting.

They who would be young when they are old, must be old when they are young. *The Spaniards say, Si quieres vivir sano, hazte viejo temprano.* If thou wilt be healthful, make thyself old betimes.

When the fern is as high as a spoon,
You may sleep an hour at noon.

The custom of sleeping after dinner in the summer time, is general in Italy, and other hot countries, so that from one to three or four of the clock in the afternoon, you scarce see any one stirring about the streets of their cities. The *Schola Salernitana* condemns this practice. *Sit brevis aut nullus tibi somnus meridianus: Febris, pigrities, capitis dolor atque Catarrhus. Hæc tibi proveniunt ex somno meridiano.* But it may be this advice was intended for us English (to whose King this book was dedicated) rather than the Italians, or other inhabitants of hot countries, who in the summer would have enough to do to keep themselves awake after dinner. The best way for us in colder climates is to abstain; but if we must needs sleep, (as the Italian physicians advise,) either to take a nod sitting in a chair, or, if we lie down, strip off our clothes as at night, and go into bed, as the present duke of Tuscany himself practises, and advises his subjects to do, but by no means lie down upon a bed in our clothes.

When the fern is as high as a ladle,
You may sleep as long as you are able.

When fern begins to look red,
Then milk is good with brown bread.

It is observed by good housewives, that milk is thicker in the Autumn than in the Summer, notwithstanding the grass must be more hearty, the juice of it being better concocted by the heat of the sun in Summer time. I conceive the reason to be, because the cattle drink water abundantly by reason of their heat in Summer, which doth much dilute their milk.

Every man is either a fool or a physician after thirty years of age.

After dinner sit a while, after supper walk a mile.

Post epulas stabis vel passus mille passus. I know no reason for this difference, unless one eats a greater dinner than supper. For when the stomach is full, it is not good to exercise immediately. For it is still a while: though I do not allow the reason usually given, viz. because exercise draws the heat outward to the exterior parts, and so leaving the stomach and bowels cold, hinders concoction: for I believe that, as well the stomach as the exterior parts are hottest after exercise: and that those who exercise most, concoct most, and require most meat. So that exercise immediately after meat is hurtful rather, upon account of precipitating concoction, is turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meals, viz. because the meat by that means is depressed to the bottom of the stomach, where the nature least is most vigorous, it is very frivolous, both because the stomach is a wide vessel, and so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom; and because most certainly the stomach is in the worst when it is in a pendulous posture, as it is while we are standing. Hence, as the Lord Verulam truly observes, *quid mirum, quod qui se exercitantes, though they fare meanly, and work hard, yet are continuing fat and fleshy; whereupon also he commends those works of exercise which a man may perform sitting, as sewing with a needle, &c., not that kind.* Some turn this saying into a droll; thus,

After dinner sleep a while, after supper go to bed.

An old physician, a young lawyer.

An old physician, because of his experience; a young lawyer, because he having but little practice, will have less opportunity of making mistakes; and desiring thereby to recommend himself, and get more, will be very diligent in it. The Italians say, *An old physician, a young lawyer.*

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good kail is half a meal.

Kail, i. e. pottage of any kind; though properly kail is pottage made of colworts, which the Scots call kail, and of which usually they make their broth.

If you would live ever, you must wash milk from your liver.

Vin sur lait c'est souhait, lait sur vin c'est venin.—Fr. This is an idle old saw, for which I can see no reason, but rather for the contrary.

Butter is gold in the morning, silver at noon, lead at night.

He that would live for aye, must eat sage in May.

That sage was by our ancestors esteemed a very wholesome herb, and much conducing to longevity, appears by that verse in the *Rehola Salernitana*:

Cur moriatur homo cui salvia crescit in horto?

After cheese comes nothing.

An egg, and to bed.

You must drink as much after an egg as after an ox.

This is a fond and ungrounded old saying.

Light suppers make clean sheets.

He that goes to bed thirsty rises healthy. Fr.

I look upon this as a very good observation, and should advise all persons not to go to bed with their stomachs full of wine, beer, or any other liquor. For (as the ingenious Doctor Lower observes) nothing can be more injurious to the brain; of which he gives a most rational and true account, which take in his words. *Cum enim propter proclivem corporis situm urina à renibus secreta non ità facile & promptè uti cum erecti sumus in vesicam per ureteres delabatur. Cumque vesicæ cervix ex proclivi situ urinæ pondere non adeò gravetur; atque spiritibus per somnum in cerebrum aggregatis & quiescentibus, vesica oneris ejus sensum non ità percipiat, sed officii quasi oblita ea copiâ urinæ aliquando distenditur, ut majori recipiendæ spatium vix detur inde fit ut propter impeditum per renes & ureteres urinæ decursum in totum corpus regurgitet, & nisi diarrhœa proximo mane succedat, aut nocturno sudore evacuetur, in cerebrum deponi debet.* Tract de Corde. co. ii. p. 141. *Qui couche avec la soif se leve avec la santé.*

One hour's sleep before midnight is worth two hours after.

For the sun being the life of this sublunary world, whose heat causes and continues the motion of all terrestrial animals, when he is farthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expense of spirits in the day time, partly by the heat of the afternoon, and partly by labour, and the constant exercise of all the senses: wherefore then to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian proverb: *Chi va a letto senza cena, tutta notte si dimena.* That is, if a man go to bed hungry, otherwise, he that eats a plentiful dinner, may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good to go to one's rest till the stomach be well emptied; that is, if we eat suppers, till two hours at least after supper. For (as the old physicians tell us) though the second and third concoctions be best performed in sleep, yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper, and to work after dinner, yet who more healthful than they; I answer, that the case is different; for though by such practice they do turn the meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons do not. Indeed, some men, who have a speedy concoction, and hot brains, must, to procure sleep, eat something at night which may send up gentle vapours into the head, and compose the spirits. *Chi ben cena ben dorma.—Ital.* The Portuguese, on the contrary, say, *Se.*

querres enfermar, cea, & varte deitar : If you would be ill, sup, and then go to sleep.

Often and little eating makes a man fat.

Fish must swim thrice.

Once in the water, a second time in the sauce, and a third time in wine in the stomach. *Poisson, goret et cochon vit en l'eau, et meurt en vin.*—*I r.* Fish and swine, live in water, and die in wine.

Drink wine, and have the gout ; drink no wine, and have the gout too.

With this saying, intemperate persons, that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Young men's knocks old men feel.

Quæ peccamus juvenes ea luimus senes.

Go to bed with the lamb, and rise with the lark.

Early to bed, and early to rise, make a man healthy, wealthy, and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

This is a French proverb. *Pain tant qu'il dure, vin à mesure* ; and they themselves observe it; for no people eat more bread, nor indeed have better to eat : And for wine, the most of them drink it well diluted, and never to any excess, that I could observe. The Italians have this saying likewise, *Pan mentre dura, mo vin à misura.*

Cheese it is a peevish elf ;

It digests all things but itself.

This is a translation of that old rhyming Latin verse, *Casus est nequàm quia digerit omnia sequàm.*

If you would have a good cheese, and have'n old,

You must turn'n seven times before he is cold. *Somers.*

The best physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman.

This is nothing but that distich of the Schola Salernitana translated.

Si tibi deficient medici tibi fiant

Hæc tria : mens læta, requies, moderata diæta.

Drink in the morning staring,

Then all the day be sparing.

Eat a bit before you drink.

Feed sparingly, and defy the physician.

Better he meals many, than one too merry.

You should never touch your eye but with your elbow. *Non*

patitur ludum fama, fides, oculus. El mal del ojo curarle con el codo. *Span.*

Parsley fried will bring a man to his saddle, and a woman to her grave.

I know not the reason of this proverb. Parsley was wont to be esteemed a very wholesome herb, however prepared; only by the ancients it was forbidden them that had the falling sickness; and modern experience hath found it to be bad for the eyes.

TO THE FOREGOING I SHALL ADD A FEW FRENCH, ITALIAN,
AND SPANISH PROVERBS.

TENEZ chaud le pied & la tete, au demeurant vivez en bete.

Which Mr. Cotgrave thus translates: The head and feet kept warm, the rest will take no harm.

Jeune chair & vieil poisson. *i. e.* Young flesh and old fish are best.

Qui vin ne boit apres salade, est en danger d'etre malade. *i. e.*

He that drinks not wine after salad is in danger of being sick.

Di giorni quanto voi, di notte quanto poi. *i. e.* Cover your head by day as much as you will, by night as much as you can.

Il pesce guasta l'acqua, la carne la concia. *i. e.* Fish spoils water, but flesh mends it.

Pome, pere, & noce guastano la voce. *i. e.* Apples, pears and nuts spoil the voice.

Febbre quartana ammazza i vecchii, & i giovani risana. *i. e.*

A quartan ague kills old men, and heals young.

Pesce, oglio, & amico vecchio. *i. e.* Old fish, old oil, and an old friend are the best.

Vitello, polastro, & pesce crudo, ingrassano i cimeterii. *i. e.*

Raw pulleyn, veal, and fish make the churchyards fat.

Vino di mezzo, oglio di sopra, & mele di sotto. *i. e.* Of wine the middle, of oil the top, and of honey the bottom, is best.

Macrob. Saturn. lib. 7, c. 12. *Quæro igitur, Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur. Nec eunctatus Disarius ait, mel quod optimum est reliquo ponderosius est. In vase igitur mellis pars quæ in imo est reliquis præstat pondere, & ideo supernatante pretiosior est. Contra in vase vini pars inferior admixtione facis non modò turbulenta, sed et saporis deterior est, pars verò summa aëris viciis corrumpitur. &c.*

Aria di finestra colpo di balestra. i. e. The air of a window is as the stroke of a cross-bow,

Asciutto il piede, calda la testa, e del resto vive da bestia. i. e. Keep your feet dry, and your head hot; and for the rest, live like a beast.

Piscia chiaro, & incaca al medico. i. e. Piss clear, and defy the physician.

Après la poire, ou le vin ou le prêtre. i. e. After pear, wine or the priest.

Sobre melon, vino fellon. i. e. After melon, wine is a felon.

Quien hurta la cena al viejo no le haze agravio. i. e. Who steals an old man's supper does him no wrong.

Que ha la gota el medico no vee gota. i. e. With respect to the gout, the physician is but a lout.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow. Span.

PROVERBS AND PROVERBIAL OBSERVATIONS CONCERNING
HUSBANDRY, WEATHER, AND THE SEASONS OF THE
YEAR.

JANIVEER freeze the pot by the fire.

If the grass grow in Janiveer,

It grows the worse for't all the year.

There is no general rule without some exception; for in the year 1667 the winter was so mild, that the pastures were very green in January, yet was there scarcely ever known a more plentiful crop of hay than the summer following.

Who in Janiveer sows oats, gets gold and groats,

Who sows in May, gets little that way.

If Janiveer calends be summerly gay,

'Twill be winterly weather 'till the calends of May.

If one but knew how good it were

To eat a pullet in Janiveer,

If he had twenty in a flock,

He'd leave but one to go with cock.

On Candlemas-day throw candle and candle-stick away.

When Candlemas-day is come and gone,

The snow lies on a hot stone.

February fill dike, be it black or be it white;

But if it be white, it's the better to like.

Pluie de Fevrier vaut egout de fumier.—Fr. Snow brings a double advantage: it not only preserves the corn from the bitterness of the frost and cold, but enriches the ground by reason of the nitrous salt which it is supposed to contain. I have observed the Alps, and other high mountains, covered all the winter with snow, soon after it is melted, to become like a garden, so full of luxuriant plants, and variety of flowers. It is worth the noting, that mountainous plants are for the most part larger than those of the same *genus* which grow in lower grounds; and that these snowy mountains afford greater variety of *species* than plain countries.

Februeer doth cut and shear.

All the months in the year curse a fair Februeer:

or thus,

The Welchman had rather see his dam on the bier,

Than to see a fair Februeer. *Some say,*

The hind had as lief see his wife on the bier,

As that Candlemass-day should be pleasant and clear.

February makes a bridge, and March breaks it.

March in Janiveer, Janiveer in March I fear.

March hack ham, comes in like a lion, goes out like a lamb.

A bushel of March dust is worth a king's ransom.

March grass never did good.

A windy March and a rainy April make a beautiful May.

A March wisher is never a good fisher.

March wind and May sun make clothes white and maids dun.

So many frosts in March, so many in May.

March many weathers.

March birds are best.

April showers bring forth May flowers.

When April blows his horn, it's good both for hay and corn.

That is when it thunders in April; for thunder is usually accompanied with rain.

April cling good for nothing. *Somerset.*

April borrows three days of March, and they are ill.

A cold April the barn will fill.

April fools. (People sent on idle errands.)

An April flood carries away the frog and her brood.

A cold May and a windy makes a full barn and a findy.

The merry month of May.

April and May are the keys of the year.

May, come she early or come she late, she'll make the cow to quake.

May seldom passes without a brunt of cold weather. Some will have it thus, *She'll bring the cow-quake*, i. e. *Gramen tremulum*, which is true, but I suppose not the intent of the proverb.

Beans blow before May doth go.

A May flood never did good.

Look at your corn in May, and you'll come weeping away:

Look at the same in June, and you'll come home in another tune.

Shear your sheep in May, and shear them all away.

A swarm of bees in May is worth a load of hay;

But a swarm in July is not worth a fly.

Calm weather in June sets corn in tune.

If on the eighth of June it rain,

It foretels a wet harvest, men sain;

If the first of July it be rainy weather,

'Twill rain more or less for four weeks together.

A shower in July, when the corn begins to fill,

Is worth a plough of oxen, and all belongr

No tempest, good July, lest corn come off blue by.

Dry August and warm, doth harvest no harm.

If the twenty-fourth of August be fair and clear,

Then hope for a prosperous Autumn that year.

September, blow soft, 'till the fruit's in the loft.

A Michaelmas rot comes ne'er in the pot.

Good October, a good blast,

To blow the hog acorn and mast.

November take flail, let ships no more sail.

When the wind's in the east, it's neither good for man nor beast.

The east wind with us is commonly very sharp, because it comes off the continent. Midland countries of the same latitude are generally colder than maritime, and continents than islands: and it is observed in England, that near the sea side, as in the county of Cornwall, &c., the snow seldom lies three days.

When the wind's in the south, it's in the rain's mouth.

This is an observation that holds true all over Europe; and I believe in a great part of Asia too. For Italy and Greece the ancient Latin and Greek poets witness; as Ovid, *Madidis notus evolat alis*: and speaking of the south, *Metamorph.* 1, he saith, *Contraria tellus nubibus assiduis pluvioque madescit ab Austro*. Homer calls the north wind, *ἀιθρηγενέτης*. Pliny saith, *In totum venti omnes à Septentrione sicciore quam à meridie*. lib. ii. cap. 47. For Judæa, in Asia, the Scripture gives testimony; *Prov.* xxv. 23. *The North-wind drives away rain*. Wherefore, by the rule of contraries, the south-wind must bring it. The reason of this, with the ingenious philosopher Des Cartes, I conceive to be, because those countries which lie under and near to the course of the sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which, being kept in constant agitation by the same heat that raised them, require a great space to perform their motions in; and now still ascending, they must needs be cast off part to the south and part to the north of the sun's course; so that were there no winds, the parts of the earth towards the north and south poles would be most full of clouds and vapours. Now the north-wind blowing, keeps back those vapours, and causes clear weather in these northern parts: but the south wind brings store of them along with it, which by the cold of the air are here condensed into clouds, and fall down in rain. Which account is confirmed by what Pliny reports of Africa, loc. cit. *Permutant & duo naturum cum situ: Auster Africae serenus Aquilon nubilus*. The reason is, because Africa being under or near the course of the sun, the south-wind carries away the vapours there ascending; but the north-wind detains them; and so partly by compressing, partly by cooling them, causes them to condense, and descend in showers.

When the wind's in the south,

It blows the bait into the fishes' mouth.

No weather is ill, if the wind be still.

A hot May makes a fat church-yard.

When the sloe-tree is as white as a sheet,
 Sow your barley, whether it be dry or wet.
 A green winter makes a fat church-yard.

This proverb was sufficiently confuted in the year 1667, when the winter was very mild; and yet no mortality or epidemical disease ensued the summer or autumn following. We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best; but I can see no reason for it; for in the hottest countries of the world, as Brazil, &c., men are longest lived where they know not what frost or snow means, the ordinary age of man being an hundred and ten years: and here in England we found by experience, that the last great plague succeeded one of the sharpest frosty winters that hath lately happened.

Winter never rots in the sky. Ital. *Né caldo, né gelo resta mai in cielo.*

Neither heat nor cold abides always in the sky.

'Tis pity fair weather should do any harm.

Hail brings frost in the tail.

A snow year, a rich year. *Anno di neve, anno di bene.* Ital.

A winter's thunder's a summer's wonder.

Quand il tonne en Mars on peut dire hélas. Fr.

Drought never bred dearth in England.

Whoso hath but a mouth, shall ne'er in England suffer droughth.

When the sand doth feed the clay (*which is in a wet summer*)
 England woe and well-a-day.

But when the clay doth feed the sand (*which is in a dry summer*)
 Then it is well with England.

Because there is more clay than sandy ground in England.

After a famine in the stall,

Comes a famine in the hall. *Somerset.*

The worse for the rider, the better for the bider.

Bon pais mauvais chemin.—Fr. Rich land, bad way.

When the cuckoo comes to the bare thorn,

Sell your cow, and buy you corn:

But when she comes to the full bit,

Sell your corn, and buy you sheep.

If the cock moult before the hen,

We shall have weather thick and thin:

But if the hen moult before the cock,

We shall have weather hard as a block.

These prognostics of weather and future plenty, &c. I look upon altogether uncertain; and were they narrowly observed, would I believe as often miss as hit.

In the old of the moon, a cloudy morning bodes a fair afternoon.
As the days lengthen, so the cold strengthens. *Cresco dî, cresce'l
freddo dice il pescatore.* Ital.

The reason is, for that the earth having been well heated by the sun's long lying upon it in summer time, is not suddenly cooled again by the recess of the sun, but retains part of its warmth 'till after the winter solstice; which warmth, notwithstanding the return and access of the sun, must needs still languish and decay; and so, notwithstanding the lengthening of the days, the weather grows colder, 'till the external heat caused by the sun is greater than the remaining internal heat of the earth; for as long as the external is lesser than the internal (that is, so long as the sun hath not force enough to produce as great a heat in the earth, as was remaining from the last summer), so long the internal must needs decrease. The like reason there is why the hottest time of the day is not just at noon, but about two of the clock in the afternoon; and the hottest time of the year not just at the summer solstice, but about a month after; because 'till then the external heat of the sun is greater than the heat produced in the earth. So if you put a piece of iron into a very hot fire, it will not suddenly be heated so hot as the fire can make it; and though you abate your fire before it be thoroughly heated, yet will it grow hotter and hotter, 'till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain and leave :

But if there be a rainbow in the morrow, it will neither lend
nor borrow.

An evening red, and a morning grey, is a sign of a fair day.

Le rouge soir et blanc matin font rejouir le pelerin.—Fr. *Sera rosso, et negro mattino allegra il pellegrino.*—Ital. A red evening, and a white morning, rejoice the pilgrim.

When the clouds are on the hills, they'll come down by the mills.
David and Chad, sow pease, good or bad.

That is, about the beginning of March.

This rule in gardening never forget,
To sow dry, and set wet.

Sow beans in the mud,
And they'll grow like wood.

Till St. James' day be come and gone,
You may have hops, or you may have none.

The pigeon never knoweth woe,
But when she doth a benting go.

If the partridge had the woodcock's thigh,
It would be the best bird that ever did fly.

Think no labour slavery
That brings in penny savery

Yule is good on yule even.

That is, as I understand it, every thing in its season. Yule is Christmas.
Tripe's good meat if it be well cleaned.

Oysters are not good in a month that hath not an R in it.

Where there is store of oatmeal, you may put enough in the
crock-pot. *Somerset.*

A nag with a weamb, and a mare with nean ; *i. e.* none.

Behind before, before behind, a horse is in danger to be prick'd.

You must look for grass on the top of an oak tree.

Because the grass seldom springs well before the oak begins to put forth.

St. Matthe sends sap into the tree.

A famine in England begins at the horse-manger.

In opposition to the rack : for in dry years, when hay is dear, commonly
corn is cheap : but when oats (or indeed any one grain) is dear, the rest
are seldom cheap.

Winter's thunder, and summer's flood,

Never boded Englishman good.

Butter's once a year in the cow's horn.

They mean when the cow gives no milk. And butter is said to be mad
twice a year ; once in summer time in very hot weather, when it is too
thin and fluid ; and once in winter, in very cold weather, when it is too
hard and difficult to spread.

Barley-straw's good fodder when the cow gives water.

On Valentine's day will a good goose lay.

If she be a good goose, her dame well to pay,

She will lay two eggs before Valentine's day.

Before St. Chad every goose lays, both good and bad.

It rains by planets.

This the country people use when it rains in one place, and not in another :
meaning, that the showers are governed by the planets, which being er-
atic in their own motions, cause such uncertain wandering of clouds and
falls of rain. Or that the fall of showers is as uncertain as the motions
of the planets are imagined to be.

After Lammas corn ripens as much by night as by day.

If Candlemas-day be fair and bright,

Winter will have another flight :

If on Candlemas-day it be shower and rain,

Winter is gone, and will not come again.

This is a translation or metaphrase of that old Latin distich :

Si sol splendescat Maria purificante,

Major erit glacies post festum quam fuit ante.

Now, though I think all observations about particular days ~~superstitious~~ and frivolous; yet, because, probably, if the weather be fair for some days about this time of the year, it may betoken frost, I have put this down as it was delivered me.

Barnaby bright, the longest day and the shortest night.

Lucy light, the shortest day and the longest night.

St. Bartholomew brings the cold dew.

St. Matthy all the year goes by.

Because in leap-year the supernumerary day is then intercalated.

St. Matthee, shut up the bee.

St. Valentine, set thy hopper by mine.

St. Mattho, take thy hopper, and sow.

St. Benedick, sow thy pease, or keep them in thy rick.

Red herring ne'er spake word but een;

Broil my back, but not my weamb.

Said the chevin to the trout,

My head's worth all thy bouk.

Under the furze is hunger and cold;

Under the broom is silver and gold.

Medlars are never good till they be rotten.

On Candlemas-day you must have half your straw, and half your hay.

Look to the cow, and the sow, and the wheat mow,

And all will be well enow. *Somerset.*

Sow or set beans in Candlemas waddle: *i. e.* Wane of the moon. *Somerset.*

At Twelfth-day the days are lengthened a cock's stride. *The Italians say at Christmas.*

A cherry year, a merry year:

A plum year, a dumb year.

A rhyme, without reason, as far as I can see.

Wheat will not have two praises. (Summer and winter.)

Set trees at Alhallo'ntide, and command them to prosper; Set them after Candlemas, and entreat them to grow.

This Dr. J. Beal allegeth as an old English and Welch proverb concerning apple and pear trees, oak and hawthorn quicks; though he is of Mr. Reed's opinion, that it is best to remove fruit trees in the spring, rather than the winter. *Philosoph. Transac.* N. 71.

Upon St. David's day, put oats and barley in the clay.

With us it is a little too early to sow barley (which is a tender grain) in the beginning of March.

If you would fruit have,
You must bring the leaf to the grave.

That is, you must transplant your trees just about the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts.

Make the vine poor, and it will make you rich.

Prune off its branches.

Set trees poor, and they will grow rich; set them rich, and they will grow poor.

Remove them always out of a more barren into a fatter soil.

The dunder clo gally (affright) the beans. *Somerset.*

Beans shoot up fast after thunder storms.

When elder is white, brew and bake a peck:

When elder is black, brew and bake a sack. *Somerset.*

TO THE FOREGOING I SHALL ADJOIN A FEW SPANISH,
ITALIAN AND FRENCH.

PRIMO porco, ultimo cane. *The first pig, but the last whelp of the litter, is the best.*

Cavallo è cavalla cavalcalo in su la spalla, asino è mulo cavalcalo in su'l culo. *Ride a horse and a mare on the shoulders, an ass and a mule on the buttocks.*

Al amico cura gli il fico, al inimico il persico. *Pill a fig for your friend, and a peach for your enemy.*

Tre cose vuol il campo, buon tempo, buon seme, è buon lavoratore. *A field requireth three things; fair weather, good seed, and a good husbandman.*

El pie del dueño estiercol es para la heredad. *The foot of the owner is the best manure for his land.*

A dog of an old dog, a colt of a young horse. *The Gallegos say, A calf of a young cow, and a colt of an old mare.*

Good husbandry is good divinity. *Ital.*

Whom God loves, his bitch brings forth pigs. *Under the blessing of heaven all things co-operate for his good, even beyond his expectations.*

Di buona terra tò la vigna, di buon madre tò la figlia. *Take a vine of a good soil, and the daughter of a good mother.*

La nieve, per otto di, è madre alla terra, da indi in la è matrigna. *Snow for a se'nnight is a mother to the earth, for ever after a stepmother.*

Quien sembra en Dios espera. *He who sows his land, trusts in God.*

Casa de padre v'ia de abuelo. *A house built by a man's father, and a vineyard planted by his grandfather.*

PROVERBS AND PROVERBIAL OBSERVATIONS REFERRING
TO LOVE, WEDLOCK, AND WOMEN.

LOVE me little, and love me long.

Hot love is soon cold.

[Derbysk.

Love of lads, and fire of chats, is soon in and soon out.

Chats, i. e. Chips.

Lads' love's a busk of broom, hot a while, and soon done.

Love will creep where it cannot go.

[Chesh.

He that hath love in his breast hath spurs in his sides. Chesh.

ha amor nel petto ha le sprone nei fianchi. Ital.

Love and lordship like no fellowship.

Amor è signoria non vogliono compagnia.—Ital. *Amour et seigneurie ne se tinrent jamais compagnie.*—Fr. The meaning of our English proverb is, Lovers and princes cannot endure rivals or partners. *Omnisque potestas impatiens consortis erit.* The Italian and French, though the same in words, have I think a different sense, viz. *Non bene conveniunt nec in una sede morantur majestas et amor.*

Love is blind.

Lovers live by love, as larks by leeks.

This is I conceive in derision of such expressions as living by love. Larks and leeks beginning with the same letter, helped it up to be a proverb.

Follow love, and it will flee ;

Flee love, and it will follow thee.

This was wont to be said of glory : *Sequentem fugit, fugientem sequitur.* Just like a shadow.

Love and pease-pottage will make their way.

Because one breaks the belly, the other the heart.

The love of a woman, and a bottle of wine,

Are sweet for a season, but last for a time.

Love comes in at the windows, and goes out at the doors.

Love and a cough cannot be hid.

Amor tussisque non celantur. The French and Italians add to these two the itch. *L'amour, la toussé, et la gale ne se peuvent celer.* Fr. *Amor, la rognà, è la tossa, non si ponno nascondere.*—Ital. Others add, stink.

Aye be as merry as be can,

For love ne'er delights in a sorrowful man.

Fair chieve all where love trucks.

Whom we love best, to them we can say least

He that loves glass without a G,
 'Take away L, and that is he.
 Old pottage is sooner heated than new made.

Old lovers fallen out are sooner reconciled than new love's begun. Nay, the comedian saith, *Amantium ira amoris redintegratio est.*

Wedlock is a padlock.
 Age and wedlock bring a man to his night-cap.
 Wedding and ill wintering, tame both man and beast.
 Marriages are made in heaven. *Nozze e magistrato dal cielo è destino. Ital.*

Marry in haste, and repent at leisure.
 'Tis good to marry, late or never.
 Commend a wedded life, but keep thyself a bachelor.
 Marry your sons when you will, your daughters when you can.
 Marry your daughters betimes, lest they marry themselves.
Span.

Who marries between the sickle and the scythe will never thrive.
 I've cur'd her from lying i' th' hedge, quoth the good man when he had wed his daughter.
 Motions are not marriages.
 More belongs to marriage than four bare legs in a bed. *The Italians say, Inanzi il maritare, abbi l'habitare.*
 Like blood, like good, and like age, make the happiest marriage.

Æqualem uxorem quære. την κατὰ σαυτὸν ἕλα. Unequal marriages seldom prove happy. *Si quam voles aptè nubere nube pari.*—Ovid. *Intolerabilius nihil est quàm fœmina dives.*—Juvenal.

An ill marriage is a spring of ill-fortune.
 Many a one for land takes a fool by the hand. *i. e.* Marries her or him.
 He that's needy when he is married, shall be rich when he is buried.
 Who weds ere he be wise, shall die ere he thrive.
 'Tis hard to wive and thrive both in a year.
 Better be half hang'd than ill wed.
 He that would an old wife wed, must eat an apple before he goes to bed.

Which by reason of its flatulency is apt to excite desire.
 Sweet-heart and honey-bird keeps no house.

A lisping lass is good to kiss.

Marriage is honourable, but house-keeping's a shrew.

We bachelors grin, but you married men laugh till your hearts ache.

Marriage and hanging go by destiny.

'Tis time to yoke when the cart comes to the caples. *i. e.*
horses. *Chesh.*

That is, 'Tis time to marry when the woman woos the man.

Courting and wooing brings dallying and doing.

Happy is the wooing that is not long in doing.

Widows are always rich.

He that woos a maid, must come seldom in her sight :

But he that woos a widow, must woo her day and night.

He that woos a maid, must feign, lie, and flatter ;

But he that woos a widow, must down with his breeches,
and at her.

This proverb being somewhat immodest, I should not have inserted it, but that I met with it in a little book entitled, *The Quaker's Spiritual Court* proclaimed, written by Nathaniel Smith, Student in Physic ; wherein the author mentions it as counsel given him by one Hilkiah Bedford, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house, in case he could get her, this Nathaniel Smith had promised Hilkiah a chamber gratis. The whole narrative is very well worth the reading.

'Tis dangerous marrying a widow, because she hath cast her rider.

He that would the daughter win,

Must with the mother first begin.

A man must ask a wife's leave to thrive.

A good wife makes a good husband.

He that loseth his wife and sixpence, hath lost a tester.

He that loseth his wife and a farthing, hath a great loss of his farthing. *Chi perde moglie e un quattrino, ha gran perdita del quattrino. Ital.*

He that hath more smocks than shirts in a bucking, had need be a man of good forelooking. *Chaucer.*

There is one good wife in the country, and every man thinks he hath her.

The wife that expects to have a good name,

Is always at home, as if she were lame :

And the maid that is honest, her chiefest delight
Is still to be doing from morning to night.

La muger honrada la pierna quebrada y en casa, y la doncella honesta, el hacer algo es su fiesta. Span.

Happy is the bride the sun shines on, and the corpse the rain rains on.

Wives must be had, be they good or bad.

He that tells his wife news, is but newly married.

A nice wife and a back door, do often make a rich man poor.

The Italians say, La porta di dietro è quella che guasta la casa.

Saith Solomon the wise,

A good wife's a good prize.

A dead wife's the best goods in a man's house.

Long-tongued wives go long with bairn.

A man of straw is worth a woman of gold.

This is a French proverb. *Un homme de paille vaut une femme d'or.*

One tongue is enough for a woman.

This reason they give who would not have women learn languages.

A woman's tongue wags like a lamb's tail.

Three women and a goose make a market.

This is an Italian proverb. *Tré donne è un occa, fan un mercato.*

A ship and a woman are ever repairing.

A spaniel, a woman, and a walnut tree,

The more they're beaten, the better still they be.

Nux, asinus, mulier simili sunt lege ligata.

Hæc tria nil rectè faciunt si verbera cessant.

Adducitur a cognato, est tamen novum.

All women are good, viz. either good for something, or good for nothing.

Women laugh when they can, and weep when they will.

Femme rit quand elle peut, et pleure quand elle veut. Fr.

Women think *place* a sweet fish.

A woman conceals what she knows not.

Women and dogs set men together by the ears.

As great a pity to see a woman weep, as to see a goose go barefoot.

Winter-weather and women's thoughts often change.

A woman's mind and winter-wind change oft.

There's no mischief in the world done,

But a woman is always one.

A wicked woman and an evil, is three half-pence worse than the devil.

He who loseth a whore, is a great gainer. *Ital.*

The more women look in their glasses, the less they look to their houses.

A woman's work is never at an end. *Some add,* and washing of dishes.

Change of women makes bald knaves.

Every man can tame a shrew but he that hath her.

Better be a shrew than a sheep.

For commonly shrews are good house-wives.

Better one house fill'd than two spill'd.

This we use when we hear of a bad Jack who hath married as bad a Jill. For as it is said of Bonum, *quò communius eò melius* ; so by the rule of contraries, what is ill, the further it spreads, the worse. And as in a city it is better there should be one lazaretto, and that filled with the infected, than make every house in a town a pest-house, they dwelling dispersedly or singly, so is it in a neighbourhood, &c.

Old maids lead apes in hell.

Bachelors' wives and maids' children are always well taught.

Chi non ha moglie ben la veste.

Chi non ha figliuoli ben li pasce.

Maidens must be seen, and not heard.

A dog's nose and a maid's knees are always cold.

Young wenches make old wrenches.

As the good man saith, so say we ;

But as the good woman saith, so it must be.

Better be an old man's darling, than a young man's snarling.

Mas vale viejo que me honre, que galan que me assombra.

The death of wives and the loss of sheep make men rich.

In wiving and thriving men should take counsel of all the world.

A grunting horse and a groaning wife seldom fail their master.

In time comes she whom God sends.

He that marries a widow and three children, marries four thieves. *Span.*

Two daughters and a back door are three errant thieves.

A black man's a jewel in a fair woman's eye.

Fair and sluttish, (or foolish), black and proud, long and lazy,
little and loud.

Beauté et folie vont souvent de compagnie.—Fr. Beauty and folly do often go hand in hand, and are often matched together.

Put another man's child in your bosom, and he'll creep out at your elbow. *Chesh.*

That is, cherish or love him, he'll never be naturally affected towards you. When the good man's from home, the good wife's table is soon spread.

The good man is the last who knows what's amiss at home.

Dedecus ille domus sciet ultimus.

'Tis safe taking a shive of a cut loaf.

Wine and wenches empty men's purses.

Who drives an ass, and leads a whore,

Hath pain and sorrow evermore.

The Italians add, 'E corre in arena.

The French say, *Qui femme croit et âne mène, son corps ne sera jamais sans peine.* i. e. He that trusts a woman, and leads an ass, &c.

I'll tent thee, quoth Wood; if I can't rule my daughter, I'll rule my good. *Chesh.*

Ossing comes to bossing. *Chesh.*

Ossing, i. e. offering or aiming to do. The meaning is the same with *Courting and wooing brings dallying and doing.*

Free of her lips, free of her hips.

A rouk-town's seldom a good house-wife at home.

This is a Yorkshire proverb. A rouk-town is a gossiping house-wife, who loves to go from house to house.

Quickly too'd, [i. e. toothed,] and quickly go,

Quickly will thy mother have moe. *Yorksh.*

Some have it, Quickly too'd, quickly with God, as if early breeding of teeth were a sign of a short life; whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men; as in the Roman History, M. Curius Dentatus and Cn. Papyrius Carbo, mentioned by Pliny, lib. vii. cap. 16; and among our English Kings, Richard III.

'Tis a sad burden to carry a dead man's child.

Children are certain cares, but very uncertain comforts.

A little house well fill'd, a little land well till'd, and a little wife well will'd.

One year of joy, another of comfort, and all the rest of content. *A marriage wish.*

In the husband wisdom, in the wife gentleness.

My son's my son 'till he hath got him a wife ;

But my daughter's my daughter all the days of her life.

The lone sheep is in danger of the wolf.

A light heel'd mother makes a heavy-heel'd daughter.

Because she doth all her work herself, and her daughter the mean time sitting idle, contracts a habit of sloth. *Merr pitieuse fait sa fille rogneuse.*

—Fr. A tender mother breeds a scabby daughter.

If the mother had never been in the oven, she would not have looked for her daughter there.

When the husband drinks to the wife, all would be well : when the wife drinks to the husband, all is well.

When a couple are newly married, the first month is honeymoon, or smick-smack ; the second is, hither and thither ; the third is, thwick-thwack ; the fourth, the devil take them that brought thee and I together.

Women must have their wills while they live, because they make none when they die.

England is the Paradise of women.

And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in Europe would come over hither. Yot is it worth the noting, that though in no country of the world the men are so fond of, so much governed by, so wedded to their wives, yet hath no language so many proverbial invectives against women.

TO THE FOREGOING I SHALL ADD SOME FRENCH, ITALIAN
AND SPANISH PROVERBS.

All meat's to be eaten, all maids to be wed. *Span.*

It is a sad house where the hen crows louder than the cock.

Trista è quella casa dove le galline cantano e il gallo tace. *Ital.*

If a woman were as little as she is good,

A pease-cod would make her a gown and a hood.

Se la donna fosse piccola come è buona, la minima foglia la farebbe una veste & una corona. *Ital.*

Many women many words, many geese many t—s. *Dove sono donne & ocche non vi sono parole poche.* *Ital.*

Where there are women and geese, there wants no noise.

Not what is she, but what hath she. *Protinus moribus ultima fiet Quæstio, &c.* Juven.

Donna brutta è mal de stomaco, donna bella me
ugly woman is a disease of the stomach, a hand
disease of the head.

Maison faite et femme à faire. *A house ready m
to make. i. e. One that is a virgin, and young.*

Fille brunette gaie et nette. *A brown lass is ge
Ne femina ne tela al lume di candela.—Ital. I
nor linen by candle-light.*

No folly to being in love: or
doctor is an ass.

He who marrieth does well, but *Run away.* marieth

Si quieres hembra, escoge la eliz; for by lick
thou desirest a wife, choose her

Sunday. i. e. see her in an k.

El consejo de la muger es poc
A woman's counsel is not wor t.
no wiser than he should be.

Dry bread is better with love th
emme sottie se cognoit à la co
woman by her finery.

Quien lexos se va a casar, ô vâ
who goes far from home for a s.
be cheated. and dirty, language, as th
s smell of the garden.

Las quiero el necio en su casa
fool knows more in his own ho
muger negra trementina en el
tine in her. The Spanis
wholesomest.

ut groats or suet.

ancient riches: and money i

was. Chesh.

point. *Las cañas*
comes into lances.
see his brains out.

ridiculous rhymes.
breed out. *A red*

a good breakfast in

acts the bride.
you will, there's no

way.

the soap, &c.

young children
wash something
d for them.

only do not

The *cat* hath eaten her count.

It is spoken of women with child that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd; his wife scratches him.

To be *cheek* by jowl.

Whores and thieves go by the *clock*.

He's in *clover*. *i. e.* He is in easy circumstances.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master; and the old hen's for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken by way of taunt, to those who boast themselves of their birth parentage, or the like.

Cousin-germans quite removed.

He's fallen into a *cow-t—d*.

He looks like a *cow-t—d* stuck with primroses.

To a *cow's* thumb.

Crack me that nut, quoth Bumsted.

To rock the *cradle* in one's spectacles.

Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.

Cuckolds are Christians.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?

He has deserved a *cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *curtain-lecture*.

Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come, he'll take away the meat; *viz.* If there be no salt on the table.

It's better to be a-cold than a *cuckold*.

For want of *company*, welcome trumpery.

That's the *cream* of the jest.

It's but a *copy* of his countenance.

The *cat* hath eaten her count.

It is spoken of women with child that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd; his wife scratches him.

To be *cheek* by jowl.

Whores and thieves go by the *clock*.

He's in *clover*. *i. e.* He is in easy circumstances.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master; and the old hen's for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken by way of taunt, to those who boast themselves of their birth parentage, or the like.

Cousin-germans quite removed.

He's fallen into a *cow-t—d*.

He looks like a *cow-t—d* stuck with primroses.

To a *cow's* thumb.

Crack me that nut, quoth Bumsted.

To rock the *cradle* in one's spectacles.

Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.

Cuckolds are Christians.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?

He has deserved a *cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *curtain-lecture*.

Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come, he'll take away the meat; *viz.* If there be no salt on the table.

It's better to be a-cold than a *cuckold*.

For want of *company*, welcome trumpery.

That's the *cream* of the jest.

It's but a *copy* of his countenance.

His ear hath envied, or sow pigged.

He hath got what he sought for, or expected.

With ~~rust~~ one may make pottage of a stool foot.

D.

'Tis a *damned* dawcock sits amongst the doctors.

Corchorus inter alia. Corchorus is a small herb of little account: some take it to be the male pimpnel. There is another herb so called, which resembles mallows, and is much eaten by the Egyptians.

When the *devil* is blind.

Heigh ho! the *devil* is dead.

Strike, *Dunkin*; the *devil* is in the hemp.

The *devil* is good to some.

'Tis good sometimes to hold a candle to the *devil*.

Holding a candle to the *devil* is assisting in a bad cause, an evil matter.

The *devil* is in the dice.

When the *devil* is a hog you shall eat bacon.

To give one the *dog* to hold. *i. e.* To serve one a dog trick.

'Tis a good *dog* can catch any thing.

He looks like a *dog* under a door.

Make a-do, and have a-do.

I know what I do when I *drink*.

Drink off your drink, and steal no lambs.

Drift is as bad as unthrift.

He was hanged that left his *drink* behind him.

Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an ale-house, at the news of a hue and cry.

A good *day* will not mend him, nor a bad day impair him.

I'll make him *dance* without a pipe.

i. e. I'll do him an injury, and he shall not know how.

E.

I'LL warrant you for an *egg* at Easter.

He has all his *eyes* about him. *i. e.* He looks well after his affairs.

'Tis along with your *eyes*, the crows might have helped it when you were young.

F.

You two are *finger* and thumb. *The Italians say, Hanno legato il bellico insieme.* They have tied their navels together: *i. e.* They are inseparable companions.

The *cat* hath eaten her count.

It is spoken of women with child that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd; his wife scratches him.

To be *cheek* by jowl.

Whores and thieves go by the *clock*.

He's in *clover*. *i. e.* He is in easy circumstances.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master; and the old hen's for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken by way of taunt, to those who boast themselves of their birth parentage, or the like.

Cousin-germans quite removed.

He's fallen into a *cow-t—d*.

He looks like a *cow-t—d* stuck with primroses.

To a *cow's* thumb.

Crack me that nut, quoth Bumsted.

To rock the *cradle* in one's spectacles.

Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.

Cuckolds are Christians.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?

He has deserved a *cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *curtain-lecture*.

Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come, he'll take away the meat; *viz.* If there be no salt on the table.

It's better to be a-cold than a *cuckold*.

For want of *company*, welcome trumpery.

That's the *cream* of the jest.

It's but a *copy* of his countenance.

His *cow* hath calved, or sow pigged.

He hath got what he sought for, or expected.

With *cost* one may make pottage of a stool foot.

D.

THE *dasnel* dawcock sits amongst the doctors.

Corchorus inter olera. Corchorus is a small herb of little account: some take it to be the male pimperl. There is another herb so called, which resembles mallows, and is much eaten by the Egyptians.

When the *devil* is blind.

Heigh ho! the *devil* is dead.

Strike, *Dawkin*; the devil is in the hemp.

The *devil* is good to some.

'Tis good sometimes to hold a candle to the *devil*.

Holding a candle to the devil is assisting in a bad cause, an evil matter.

The *devil* is in the dice.

When the *devil* is a hog you shall eat bacon.

To give one the *dog* to hold. *i. e.* To serve one a dog trick.

'Tis a good *dog* can catch any thing.

He looks like a *dog* under a door.

Make *a-do*, and have a-do.

I know what I do when I *drink*.

Drink off your drink, and steal no lambs.

Drift is as bad as unthrift.

He was hanged that left his *drink* behind him.

Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an ale-house, at the news of a hue and cry.

A good *day* will not mend him, nor a bad day impair him.

I'll make him *dance* without a pipe.

i. e. I'll do him an injury, and he shall not know how.

E.

I'LL warrant you for an *egg* at Easter.

He has all his *eyes* about him. *i. e.* He looks well after his affairs.

'Tis along with your *eyes*, the crows might have helped it when you were young.

F.

You two are *finger* and thumb. *The Italians say, Hanno legato il bellico insieme.* They have tied their navels together: *i. e.* They are inseparable companions.

My wife cries *five* loaves a penny ; *i. e.* She is in travail.
'Tis good *fish*, if it were but caught.

It is spoken of any considerable good that one hath not, but talks more of, sues for, or endeavours after. A future good, which is to be caught, if a man can, is but little worth.

To-morrow morning I *found* an horse-shoe.

The *fox* was sick, and he knew not where :

He clapp'd his hand on his tail, and swore it was there.
That which one most *forehats* soonest comes to pass.

Quod quisque vitet nusquam, homini satis cantum est in horas. Hor.

Look to him, gaoler ; there's a *frog* in the stocks.

He *frets* like gumm'd taffety.

G.

To give one the *go-by*.

The way to be *gone* is not to stay here.

Good *goose*, do not bite.

'Tis a sorry *goose* that will not baste herself.

I care no more for it than a *goose-t—d* for the Thames.

Let him set up shop on *Goodwin's* sands.

This is a piece of country wit ; there being an equivoque in the word Goodwin, which is a surname, and also signifies gaining wealth.

He would live in a *gravel-pit*.

Spoken of a wary, sparing, niggardly person.

This *growed* by night.

Spoken of a crooked stick or tree, it could not see to grow.

Great doings at *Gregory's* ; heat the oven twice for a custard.

He that swallowed a *gudgeon*.

He hath swore desperately, *viz.* to that which there is a great presumption is false : swallowed a false oath.

The devil's *guts*. *i. e.* The surveyor's chain.

A *good* fellow lights his candle at both ends.

God help the fool, quoth Pedley.

This Pedley was a natural fool himself, and yet had usually this expression in his mouth. Indeed, none are more ready to pity the folly of others, than those who have but a small measure of wit themselves.

H.

His *hair* grows through his hood.

He is very poor ; his hood is full of holes.

You have a *handsome* head of hair ; pray give me a tester.

When spendthrifts come to borrow money, they commonly *usher* in their

errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities: the same may be said of beggars.

A *handsome*-bodied man in the face.

Hang yourself for a pastime.

If I be *hang'd*, I'll choose my gallows.

A king *Harry's* face.

Better *have* it than *hear* of it.

To take *heart* of grace.

To be *hide-bound*.

This was a *hill* in king Harry's days.

To be loose in the *hilts*.

Hit or miss for a cow-heel.

A *hober-de-hoy*; half a man and half a boy. *According to Grose*, Hobbety-hoy.

May not this be a corruption from the Spanish *Homõre de hoy*? A man of to-day.

Hold or cut cod-piece-point.

Hold him to it buckle and thong.

She's an *holy-day* dame.

You'll make *honey* of a dog's-t—d.

That *horse* is troubled with corns. *i. e.* Foundered.

He hath eaten a *horse*, and the tail hangs out of his mouth.

He had better put his *horns* in his pocket than wind them.

There's but an hour in a day between a good *house-wife* and a bad.

With a little more pains, she that flatters might do things neatly.

He came in *hosed* and shod.

He was born to a good estate. He came into the world as a bee into the hive; or into a house, or into a trade or employment.

I, J.

I AM not the first, and shall not be the last.

To be *Jack* in an office.

An *inch* an hour, a foot a day.

A basket *justice*, a jill justice, a good forenoon justice.

He'll do *justice*, right or wrong.

K.

THERE I caught a *knave* in a purse-net.

Knock under the board. *He must do so that will not drink his cup.*

As good a *knave* I know, as a knave I know not.

A horse-kiss. *A rude kiss, able to beat one's teeth out.*

L.

His house stands on my *lady's* ground.

A long *lane*, and a fair wind, and always thy heels here away.

Lasses are lads' leavings. *Chesh.*

In the east part of England, where they use the word *mauther* for a girl, they have a fond old saw of this nature, viz:—*Wenches are tinkers' bitches, girls are pedlars' trulls, and modhdhers are honest men's daughters.*

He'll *laugh* at the wagging of a straw.

Neither *lead* nor drive. *An untoward, unmanageable person.*

To play *least* in sight.

He has given him *leg* bail. *i. e. decamped.*

To go as if dead *lice* dropped out of him.

He is so poor, lean, and weak, that he cannot maintain his lice.

Thou'lt *lie* all manner of colours but blue, and that is gone to the litting. *i. e. dying.*

Tell a *lie*, and find the troth.

Listeners never hear good of themselves.

To *lie* in bed, and forecast.

Sick of the *Lombard* fever, or of the idles.

She hath been at *London* to call a strea a straw, and a waw a wall. *Chesh.*

This the common people use in scorn of those who having been at London, are ashamed to speak their own country dialect.

She looked on me as a cow on a bastard calf. *Somerset.*

She lives by *love* and lumps in corners.

I *love* thee like pudding; if thou wert pie I would eat thee.

Every one that can *lick* a dish; *as much as to say*, every one *simpliciter*, tag-rag and bobtail.

'Tis a *lightening* before death.

This is generally observed of sick persons, that a little before they die, their pains leave them, and their understanding and memory return to them; as a candle just before it goes out gives a great blaze.

The best dog *leap* the stile first. *i. e.* Let the worthiest person take place.

You'd do well in *lubberland*, where they have half a crown a day for sleeping.

M.

MAXFIELD measure, heap and thrutch. *i. e.* thrust. *Chesh.*
To find a *mare's* nest.

He's a *man* every inch of him.

A *match*, quoth *Hatch*, when he got his wife by the breech.

A *match*, quoth Jack, when he kiss'd his dame.

All the *matter's* not in my lord judge's hand.

Let him *mend* his manners, it will be his own another day.

He's *metal* to the back. *A metaphor taken from knives and swords.*

'Tis *midsummer* moon with you. *i. e.* you are mad.

To handle without *mittens*.

He was born in a *mill*. *i. e.* He's deaf.

Sampson was a strong man, yet could he not pay *money* before he had it.

Thou shalt have *moon-shine* in the mustard pot for it. *i. e.* Nothing.

Sick of the *mulligrubs* with eating chopped hay.

You make a *muck-hill* on my trencher, quoth the bride.

You carve me a great heap. I suppose some bride at first, thinking to speak elegantly and finely, might use that expression; and so it was taken up in drollery; or else it is only a droll, made to abuse country brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.

N.

NIPENCE nopence, half a groat lacking twopence.

Would *No I thank you* had never been made.

His *nose* will abide no jests.

Doth your *nose* swell [or eek, *i. e.* itch] at that?

I had rather it had wrung you by the *nose* than me by the belly. *i. e.* a f—t.

'Tis the *nature* of the beast.

O.

A *SMALL officer*.

Once out, and always out.

Old enough to lie without doors.

Old muck-hills will bloom.

Old man, when thou diest, give me thy doublet.

An *old* woman in a wooden ruff. *i. e.* In an antique dress.

It will do with an *onion*.

To look like an *owl* in an ivy-bush.

To walk by *owl-light*.

He has a good estate, but that the right *owner* keeps it from him.

How do you after your *oysters*?

All *one*; but their meat goes two ways.

P.

THERE'S a *pad* in the straw.

As it pleases the *painter*.

Mock no *pannier-men*, your father was a fisher.

Every *pea* hath its vease, and a bean fifteen.

A veaze, in Italian *vescia*, is *crepitus ventris*. So it signifies, peas are flatulent, but beans ten times more.

You may know by a *penny* how a shilling spends.

Peter of wood, church and mills are all his. *Chesh.*

Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe at Colston, &c.* It is spoken in derision to people that busy themselves about matters of no concernment.

He has *p—s'd* his tallow.

This is spoken of bucks who grow lean after rutting time, and may be applied to men.

To *piss* down one's back. *i. e.* to flatter.

Such a reason *piss'd* my goose.

He *plays* you as fair as if he picked your pocket.

He has been seeking the *placket*.

If you be not pleased, put your hand in your pocket, and *please* yourself.

A jeering expression to such as will not be pleased with the reasonable offers of others.

As *plum* as a jugglem ear. *i. e.* a quagmire. *Devonsh.*

The best dog *leap* the stile first. *i. e.* Let the worthiest person take place.

You'd do well in *lubberland*, where they have half a crown a day for sleeping.

M.

MAXFIELD measure, heap and thrutch. *i. e.* thrust. *Chesh.* To find a *mare's* nest.

He's a *man* every inch of him.

A *match*, quoth *Hatch*, when he got his wife by the breech.

A *match*, quoth Jack, when he kiss'd his dame.

All the *matter's* not in my lord judge's hand.

Let him *mend* his manners, it will be his own another day.

He's *metal* to the back. *A metaphor taken from knives and swords.*

'Tis *midsummer* moon with you. *i. e.* you are mad.

To handle without *mittens*.

He was born in a *mill*. *i. e.* He's deaf.

Sampson was a strong man, yet could he not pay *money* before he had it.

Thou shalt have *moon-shine* in the mustard pot for it. *i. e.* Nothing.

Sick of the *mulligrubs* with eating chopped hay.

You make a *muck-hill* on my trencher, quoth the bride.

You carve me a great heap. I suppose some bride at first, thinking to speak elegantly and finely, might use that expression; and so it was taken up in drollery; or else it is only a droll, made to abuse country brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.

N.

NIPENCE nopence, half a groat lacking twopence.

Would *No I thank you* had never been made.

His *nose* will abide no jests.

Doth your *nose* swell [or eek, *i. e.* itch] at that?

I had rather it had wrung you by the *nose* than me by the belly. *i. e.* a f—t.

'Tis the *nature* of the beast.

O.

A *SMALL officer*.

Once out, and always out.

Old enough to lie without doors.

Old muck-hills will bloom.

Old man, when thou diest, give me thy doublet.

An *old* woman in a wooden ruff. *i. e.* In an antique dress.

It will do with an *onion*.

To look like an *owl* in an ivy-bush.

To walk by *owl-light*.

He has a good estate, but that the right *owner* keeps it from him.

How do you after your *oysters*?

All *one*; but their meat goes two ways.

P.

THERE'S a *pad* in the straw.

As it pleases the *painter*.

Mock no *pannier-men*, your father was a fisher.

Every *pea* hath its vease, and a bean fifteen.

A veaze, in Italian *vescia*, is *crepitus ventris*. So it signifies, peas are flatulent, but beans ten times more.

You may know by a *penny* how a shilling spends.

Peter of wood, church and mills are all his. *Chesh.*

Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe* at *Colston*, &c. It is spoken in derision to people that busy themselves about matters of no concernment.

He has *p—s'd* his tallow.

This is spoken of bucks who grow lean after rutting time, and may be applied to men.

To *piss* down one's back. *i. e.* to flatter.

Such a reason *piss'd* my goose.

He *plays* you as fair as if he picked your pocket.

He has been seeking the *placket*.

If you be not pleased, put your hand in your pocket, and *please* yourself.

A jeering expression to such as will not be pleased with the reasonable offers of others.

As *plum* as a jugglem ear. *i. e.* a quagmire. *Devonsh.*

To *pocket* an injury.

i. e. To pass it by without revenge, or taking notice.

The difference between the *poor* man and the rich is, that the poor walketh to get meat for his stomach; the rich, a stomach for his meat.

Prate is prate, but it's the duck lays the eggs.

She is at her last *prayers*.

Proo naunt your mare puts. i. e. pushes.

It would vex a dog to see a *pudding* creep.

He was christened with *pump water*.

It is spoken of one that hath a red face.

Pie-lid makes people wise.

Because no man can tell what is in a pie till the lid be taken up.

To ride post for a *pudding*.

Be fair conditioned, and eat bread with your *pudding*.

He is at a forced *put*.

Q.

WE'LL do as they do at *Quern*;

What we do not to-day, we must do in the morn.

Quick and nimble, it will be your own another day.

In some places they say, in drollery, *Quick and nimble, more like a bear than a squirrel*.

R.

SOME *rain*, some rest. *A harvest proverb*.

The dirt-bird [or dirt-owl] sings, we shall have *rain*.

When melancholy persons are very merry, it is observed, that there usually follows an extraordinary fit of sadness; they doing all things commonly in extremes.

Every day of the week a shower of *rain*, and on Sunday twain.

A *rich* rogue, two shirts and a rag.

Right, master, right; four nobles a year is a crown a quarter.

Chesh.

Right, Roger, your sow is good mutton.

Room for cuckolds, &c.

He *rose* with his a—e upwards. *A sign of good luck*.

He would live as long as old *Rosse of Pottorn*, who lived till all the world was weary of him.

Let him alone with the saint's bell, and give him *rops* enough.
He is on the high *ropes*. *i. e.* Conceited and insolent.
The lass in the *red* petticoat shall pay for all.

Young men answer so when they are chid for being so prodigal and expensive; meaning, they will get a wife with a good portion, that shall pay for it.

Riches rule the roast.

Rub and a good cast.

Be not too hasty, and you'll speed the better. Make not more haste than good speed.

S.

'Tis sooner *said* than done.

Say nothing when you are dead. *i. e.* Be silent.

School-boys are the most reasonable people in the world; they care not how little they have for their money.

A *Scot* on *Scot's* bank.

The *Scotch* ordinary. *i. e.* The house of office.

She has been stung by a *serpent*. *i. e.* She is with child.

E stata beccata da una serpe. Ital.

That goes against the *shins*. *i. e.* It is to my prejudice, I do it not willingly.

He knows not whether his *shoes* go awry.

In the *shoemaker's* stocks.

Sigh not, but send; he'll come, if he be unhang'd.

Sirrah your dogs, sirrah not me;

For I was born before you could see.

Of all tame beasts I hate *sluts*.

He is nothing but *skin* and bones.

Snapping so short (wondering) makes you look so lean.

He is up to *snuff*. *i. e.* He is not to be taken in.

To *spin* a fair thread.

Spit in his mouth, and make him a mastiff.

No man cries *stinking* fish.

Stretching and yawning leadeth to bed.

Nay, stay, quoth *Stringer*, when his neck was in the halter.

To *stumble* at the truckle-bed.

To mistake the chamber-maid's bed for his wife's.

He could have *sung* well before he broke his left shoulder with whistling.

Sweet-heart and bag-pudding.

T.

His tail will catch the chin-cough.

Spoken of one that sits on the ground.

A *tall* man of his hands, he will not let a beast rest in his pocket.

He's Tom *Tell-troth*.

Two slips for a *tester*.

The *tears* of the tankard.

Four farthings and a *thimble* make a tailor's pocket jingle.

To *throw* snot about. *i. e.* To weep.

Though he says nothing, he pays it with *thinking*, like the Welchman's jackdaw.

When *Tom's* pitcher is broken I shall have the sheards.

i. e. Kindness after others are done with it, the refuse.

Tittle-tattle, give the goose more hay.

Toasted cheese hath no master.

Trick for trick, and a stone in thy foot besides, *quoth* *one* pulling a stone out of his mare's foot, when she bit him on the back, and he her on the buttock.

Are there *traiters* at the table, that the loaf is turned the wrong side upwards?

To *trot* like a doe.

There's not a *t—d* to choose, *quoth* the good wife, by her two pounds of butter.

He looks like a *tooth-drawer*; *i. e.* very thin and meagre.

That's as *true* as I am his uncle.

Turnspits are dry.

To have a two-legged *tympany*; *i. e.* to be with child.

V.

VEAL will be cheap: calves fall.

A jeer for those who lose the calves of their legs by, &c.

In a shoulder of *veal* there are twenty and two good bits.

This is a piece of country wit. They mean by it, there are twenty (others say forty) bits in a shoulder of veal, and but two good ones.

He's a *velvet* true heart. *Chesh.*

I'll *venture* it as Johnson did his wife, and she did well.
Up with it, if it be but a gallon ; it will ease your stomach.

W.

LOOK on the *wall*, and it will not bite you.

Spoken in jeer to such as are bitten with mustard.

A Scotch *warming-pan*. *i. e.* A wench.

The story is well known of the gentleman travelling in Scotland, who desiring to have his bed warmed, the servant-maid doffs her clothes, and lays herself down in it a while. In Scotland they have neither bellows, warming-pans, nor houses of office.

She's as quiet as a *wasp* in one's nose.

Every man in his *way*.

Water bewitch'd, *i. e.* very thin beer.

Eat and *welcome* : fast, and heartily welcome.

I am very *wheamow*, (*i. e.* nimble,) quoth the old woman,
 when she stepped into the milk bowl. *Yorksh.*

A *white-livered* fellow.

How doth your *whither* go you ? *i. e.* Your wife.

To shoot *wide* of the mark.

Wide, quoth Wilson.

To sit like a *wire-drawer* under his work. *Yorksh.*

He hath more *wit* in his head than thou in both thy shoulders.

He hath played *wily* *beguiled* with himself.

You may truss up all his *wit* in an egg-shell.

Hold your tongue, husband, and let me talk, that have *all the wit*.

The *wit* of you, and the wool of a blue dog, will make a good
medley.

This is the *world*, and the other is the country.

When the devil is dead, there's a wife for Humphry.

To *wrap* it up in clean linen.

To deliver sordid or uncleanly matter in decent language.

A point next the *wrist*.

Y.

HE has made a *younger* brother of him.

The *younger* brother hath the more wit.

The *younger* brother is the *ancienter* gentleman.

Old and tough, *young* and tender.

MISCELLANEOUS PROVERBIAL SAYINGS.

Put a miller, a weaver, and a tailor, in a bag, and shake them, the first that comes out will be a thief.

Harry's children of Leigh, never an one like another.

A seaman, if he carries a mill-stone, will have a quail out of it. *Spoken of the common mariners, if they can come at things that may be eaten or drank.*

Go here away, go there away, quoth Madge Whitworth, when she rode the mare in the tedder.

There's struction (*i. e.* destruction) of honey, quoth Dunkinly, when he lick'd up the hen-t—d.

I kill'd her for good will, said Scot, when he killed his neighbour's mare.

Gip with an ill rubbing, quoth Badger, when his mare kicked.

This is a ridiculous expression, used to people that are pettish and froward.

He's a hot shot in a mustard-pot when both his heels stand right up.

Three dear years will raise a baker's daughter to a portion.

'Tis not the smallness of the bread, but the knavery of the baker.

I hope better, quoth Benson, when his wife bid him come in, cuckold.

One, two, three, four, are just half a score.

He answers with monosyllables, as Tarleton did one who out-ate him at an ordinary.

My name is Twyford ; I know nothing of the matter.

The Spaniards say, *No se nada, de mis vinas vengo*.—Span. When a man will not know or be concerned in what has happened, he pleads that he has been absent at his vineyard.

Read, try, judge, and speak as you find, says old Suffolk.

I'll make him fly up with Jackson's hens. *i. e.* undo him.

So, when a man is broke, or undone, we say he is blown up.

I'll make him water his horse at Highgate.

i. e. I'll sue him, and make him take a journey up to London.

What have I to do with Bradshaw's windmill ? *Leicest.*

What have I to do with other mens' matters ?

He that would have good luck in horses, must kiss the parson's wife.

He that snites his nose, and hath it not, forfeits his face to the king.

A man can do no more than he can.

'Tis an ill guest that never drinks to his host.

Eat thy meat, and drink thy drink, and stand thy ground, old Harry.

He toils like a dog in a wheel, who roasts meat for other people's eating.

Run tap, run tapster.

This is said of a tapster that drinks so much himself, and is so free of his drink to others, that he is fain to run away.

He hath got the fiddle, but not the stick.

i. e. The books, but not the learning, to make use of them, or the iko.

That's the way to catch the old one on the nest.

This must be if we brew.

That is, if we undertake mean and sordid or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.

All friends round the *Wrekin*, not forgetting the trunk-maker and his son Tom.

A proverbial expression, common in Essex.

PROVERBIAL PERIPHRASES OF ONE DRUNK.

HE's disguised. He has got a piece of bread and cheese in his head. He has drunk more than he has bled. He has been in the sun. He has a jag or load. He has got a dish. He has got a cup too much. He is one and thirty. He is dagg'd. He has eut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to cast up his reckoning or accounts. He has made an example. He is concerned. He is as drunk as David's sow. He has stolen a manchet out of the brewer's basket. He's raddled. He is very weary. He drank till he gave up his half-penny, *i. e.* vomited.

PROVERBIAL PHRASES AND SENTENCES BELONGING TO DRINK AND DRINKING.

LICK your dish. Wind up your bottom. Play off your dust. Hold up your dagger hand. Make a pearl on your

nail. To bang the pitcher. There's no deceit in a brimmer. Sup, Simon, the best is at the bottom. Ale that would make a cat to speak. Fill what you will, and drink what you fill. She's not a good housewife that will not wind up her bottom. *i. e.* take off her drink. He has shot the cat.

A LIAR.

HE deserves the whetstone. He'll not let any body lie by him. He shall have the king's horse. He's a long-bow man. He lies as fast as a dog can trot.

A GREAT LIE.

THAT was laid on with a trowel. That's a loud one. That's a lie with a witness. A lie with a latchet. That sticks in his throat. If a lie could have choked him, that would have done it. The dam of that was a wisker.

A BANKRUPT.

HE's all to pieces. He's blown up. He has shut up his shop windows. He dares not show his head. He hath swallowed a spider. He hath shewed them a fair pair of heels. He is marched off. He goes on his last legs. He is run off his legs.

A WHORE.

SHE's like a cat, she'll play with her tail. She's as right as my leg. A light-skirts. A kind-hearted soul. She's loose in the hilts. A lady of pleasure. A cockatrice. A leman. She's as common as a barber's chair. As common as the highway. She lies backward, and lets out her fore-rooms. She is neither wife, widow, nor maid. She is one of us. She's a wagtail.

A COVETOUS PERSON.

HIS money comes from him like drops of blood. He'll flay a flint. He'll not lose the droppings of his nose. He serves the poor with a thump on the back with a stone. He'll dress an egg and give the offal to the poor. He's like a swine, never good until he come to the knife. *Avarus nisi cum moritur nil recte facit.* Lat. His purse is made of toad's skin.

PROVERBIAL PHRASES RELATING TO SEVERAL TRADES.

THE smith hath always a spark in his throat. The smith and his penny are both black. Nine tailors make a man. Cobbler's law; he that takes money must pay the shot. To brew in a bottle, and bake in a bag. The devil would have been a weaver but for the Temples. The gentle craft. Sir Hugh's bones. A hangman is a good trade, he doth his work by day-light. It is good to be sure. Toll it again, quoth the miller. Any tooth, good barber. A horse-doctor, *i. e.* a farrier. He should be a baker, by his bow-legs. Take all, and pay the baker. He drives a subtle trade.

PROVERBIAL PHRASES ADOPTED FROM THE GREEKS, APPLICABLE TO HUMAN FOLLIES, ABSURDITIES, OR PURSUITS.

HE ploughs the air. He washes the Ethiopian. He measures a twig. He opens the door with an axe. He demands tribute of the dead. He holds the serpent by the tail. He takes the bull by the horns. He is making clothes for fishes. He is teaching an old woman to dance. He is teaching a pig to play on a flute. He catches the wind with a net. He changes a fly into an elephant. He takes the spring from the year. He is making ropes of sand. He sprinkles incense on a dunghill. He is ploughing a rock. He is sowing on the sand. He takes oil to extinguish the fire. He chastises the dead. He seeks water in the sea. He puts a rope to the eye of a needle. He is washing the crow. He draws water with a sieve. He gives straw to his dog, and bones to his ass. He numbers the waves. He paves the meadow. He paints the dead. He seeks wool on an ass. He digs the well at the river. He puts a hat on a hen. He runs against the point of a spear. He is erecting broken ports. He fans with a feather. He strikes with a straw. He cleaves the clouds. He takes a spear to kill a fly. He brings his machines after the war is over. He washes his sheep with scalding water. He speaks of things more ancient than chaos. He roasts snow in a furnace. He holds a looking-glass to a mole. He is teaching iron to swim. He is building a bridge over the sea.

PROVERBS THAT ARE ENTIRE SENTENCES.

A.

LONG *absent*, soon forgotten.

Parallel to this are, *Out of sight out of mind*, and *Seldom seen, soon forgotten*: and not much different those Greek ones, Τηλοῦ ναίοντες φίλοι οὐκ εἰσὶ φίλοι. Friends dwelling afar off are not friends. And Πολλὰς φιλίας ἀπροσηγορία διέλυσεν. Forbearance of conversation dissolves friendship.

There is no *accord* where every man would be a lord.

Adversity makes a man wise, not rich.

The French say, *Vent au visage rend un homme sage*. The wind in a man's face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity make men better. *Vexatio dat intellectum*.

He that's *afraid* of every grass must not p—s in a meadow.

Chi ha paura d'ogni urtica non pisi in herba.—Ital. He that's afraid of every nettle must not p—s in the grass.

He that's *afraid* of leaves must not come in a wood.

This is a French proverb Englished. *Qui a peur des feuilles ne doit pas aller au bois*. The Italians say, *Non entri tra ròcca e fuso, chi non vuol esser filato*.

He that's *afraid* of the wagging of feathers, must keep from among wild fowl.

Mr. Cotgrave, in his French Dictionary, produces this as an English proverb, parallel to the preceding.

He that's *afraid* of wounds must not come nigh a battle.

These four proverbs have all one and the same sense, viz. That timorous persons must keep as far off from danger as they can. They import also, that causeless fear works men unnecessary disquiet, puts them upon absurd and foolish practices, and renders them ridiculous.

He is never likely to have a good thing cheap that is *afraid* to ask the price. *Il n'aura jamais bon marché qui ne le demande pas*.—Fr.

Agree, for the law is costly.

This is good counsel backed with a good reason, the charges of a suit many times exceeding the value of the thing contended for. The Italians say, *Meglio è magro accordo che grassa sentenza*. A lean agreement is better than a fat sentence.

A man cannot live by the *air*.

Good *ale* is meat, drink, and cloth.

Fair chieve good *ale*, it makes many folks speak as they think.

Fair chieve is used in the same sense here as *Well-fare* sometimes is in the south, that is, good speed, good success have it, I commend it. It shall have my good wish, or good word. *In vino veritas.*

We shall lie all *alike* in our graves.

Æqua tellus pauperi recluditur regūque pueris.—Horat. *Mors sceptrā ligonibus æquat.* No ocupa mas pies de tierra el cuerpo del papa que el del sacristan, aunque sea mas alto el uno que el otro, que al entrar en el hoyo todos nos agustamos y encojemos, o nos hacen ajustar y encoger, mal que nos pese, a buenas noches.—Span.

No living man *all* things can.

Non omnia possumus omnes.—Virgil. See many sentences to this purpose in Erasmus's Adages.

Almost was never hanged.

Almost and very nigh saves many a life.

The signification of this word *almost* having some latitude, men are apt to stretch it to cover untruths.

Anger is short-lived in a good man.

Angry (or hasty) men seldom want woe.

Hasty, in our language, is but a more gentle word for angry. Anger, indeed, makes men hasty, and inconsiderate in their actions. *Furor iraque mentem præcipitant.* Olla que mucho yerve, sabor pierde.—Span.

He that is *angry* without a cause, must be pleased without amends.

Two *anons* and a bye and bye is an hour and a half.

Scald not your lips in *another* man's pottage.

Parallel hereto is that place, *Prov. xxxvi. 17.*

The higher the *ape* goes, the more he shows his tail.

The higher beggars or base-bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers: for as the Scripture saith, *Prov. xxxvi. i.* "Honour is unseemly for a fool." *Tu fai come la simia, chi piu va in alto piu mostra il culo.*—Ital. The Italians, I find, draw this proverb to a different sense to signify one, who, the more he speaks the more sport he makes, and the more ridiculous he renders himself.

Argus at home, but a mole abroad. *In casa argo, di fuori talpa.*

A man should be scrupulously attentive to what is going forward in his own house, but blind to what passes in another's.

Stretch your *arm* no further than your sleeve will reach.

Metiri se quemque modulo suo ac pede verum est.

An *artful* fellow is the devil in a doublet.

Never be *ashamed* to eat your meat.

Apud mensam verecundari neminem decet. Erasmus takes notice that this proverb is handed down to us from the ancients, save that the vulgar add, *neque in lecto* : whereas, saith he, *Nusquam magis habenda est verecundia ratio quàm in lecto et convivio.* Yet some there are, who, out of a rustic shame-facedness, or over-mannerliness, are very troublesome at table, expecting to be carved to, and often invited to eat, and refusing what you offer them, &c. The Italians say almost in the same words, *A tavola non bisogna haver vergogna.* And the French, *Qui a honte de manger a honte de vivre.* He that is ashamed to eat is ashamed to live.

Every man must eat a peck of *ashes* before he dies.

Lose nothing for *asking*.

Every *ass* thinks himself worthy to stand with the king's horses.

An *ass* was never cut out for a lap-dog.

An *ass* covered with gold is more respected than a horse with a pack-saddle.

A kindly *aver* will never make a good horse.

This is a Scotch Proverb, quoted by King James in his *Basilicon Doron*. It seems the word *aver* in Scottish signifies a colt, as also appears by that other proverb, An inch of a nag is worth a span of an aver. In our ancient writings *averium* signifies any labouring beast, whether ox or horse, and seems to be all one with the Latin *jumentum*.

Awe makes dun draw.

B.

THAT which is good for the *back* is bad for the head.

Omnis commoditas sua fert incommoda secum.

He loves *bacon* well that licks the swine-sty door.

Where *bad's* the best, naught must be the choice.

A *bad* bush is better than the open field.

Il n'y a pas si petit buisson qui ne porte ombre.—Fr. That is, it is better to have any though a bad friend or relation, than to be quite destitute, and exposed to the wide world.

A *bad* shift is better than none.

Some say, Better half an egg than an empty shell.

When *bale* is next, boot is next.

Next is a contraction of highest, as next is of nighest. Bale is an old English word, signifying misery; and boot, profit or help. So it is as much as to say, When things are come to the worst they'll mend. *Cum duplicantur lateres venit Moses*

A bald head is soon shaven.

Quien pequeña heredad tienea pasos la mide. Span.

Make not balks of good ground.

A balk, Latin *scamnum*: a piece of earth which the plough slips over without turning up or breaking. It is also used for narrow slips of land left unploughed on purpose in champagne countries, for boundaries between mens' lands, or some other convenience.

A good face needs no band; and a bad one deserves none.

Some make a rhyme of this, by adding, And a pretty wench no land.

At a great bargain make a pause.

More words than one go to a bargain.

A good bargain is a pick-purse.

Bon marché tire l'argent hors de la bourse.—Fr. *Mercadoria barata, roubo das bolsas.*—Port. Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

i. e. Idle house-wives, they have nothing wherewith to busy themselves, and shew their good house-wifery. We speak this in excuse of the good woman, who doth, like St. Paul's widow, περιέρχεσθαι τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herself as other matrons do. She hath nothing to work upon at home; she is disconsolate, and therefore seeketh to divert herself abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that French proverb, *Vuides chambres font les dames folles*, which yet Mr. Cotgrave thus renders, Empty chambers make women play the wantons; in a different sense.

The greatest barkers bite not sorest; or, dogs that bark at a distance bite not at hand.

Cane chi abbaia non morde.—Ital. *Chien qui abbaye ne mord pas.*—Fr. *Canes timidi vehementius latrant.* *Cave tibi cane muto et aquâ silente.* Have a care of a silent dog and a still water. *Caô que muito ladra nunca bom pera caça.*—Port.

Sir John Barleycorn's the strongest knight.

'Tis a hard battle where none escapes.

Be as it may, be is no banning.

Every bean hath its black.

Vitiis nemo sine nascitur.—Horat. *πάσησι κορυδάλοισι χρῆ λόφον ἰγγενέθαι.* *Non est aliuda sine cristâ.* *Omni malo punico inest granum pure.* *Ogni grano ha la sua semola.* Every grain hath its bran.—Ital.

Sell not the bear's skin before you have caught him.

Non vender la pelle del orso inanzi che sia preso. Ital.

Never be *ashamed* to eat your meat.

Apud mensam verecundari neminem decet. Erasmus takes notice that this proverb is handed down to us from the ancients, save that the vulgar add, *neque in lecto*: whereas, saith he, *Nusquam magis habenda est verecundia ratio quàm in lecto et convivio.* Yet some there are, who, out of a rustic shame-facedness, or over-mannerliness, are very troublesome at table, expecting to be carved to, and often invited to eat, and refusing what you offer them, &c. The Italians say almost in the same words, *A tavola non bisogna haver vergogna.* And the French, *Qui a honte de manger a honte de vivre.* He that is ashamed to eat is ashamed to live.

Every man must eat a peck of *ashes* before he dies.

Lose nothing for *asking*.

Every *ass* thinks himself worthy to stand with the king's horses.

An *ass* was never cut out for a lap-dog.

An *ass* covered with gold is more respected than a horse with a pack-saddle.

A kindly *aver* will never make a good horse.

This is a Scotch Proverb, quoted by King James in his *Basilicon Doron*. It seems the word *aver* in Scottish signifies a colt, as also appears by that other proverb, An inch of a nag is worth a span of an *aver*. In our ancient writings *averium* signifies any labouring beast, whether ox or horse, and seems to be all one with the Latin *jumentum*.

Awe makes dun draw.

B.

THAT which is good for the *back* is bad for the head.

Omnis commoditas sua fert incommoda secum.

He loves *bacon* well that licks the swine-sty door.

Where *bad's* the best, naught must be the choice.

A *bad* bush is better than the open field.

Il n'y a pas si petit buisson qui ne porte ombre.—Fr. That is, it is better to have any though a bad friend or relation, than to be quite destitute, and exposed to the wide world.

A *bad* shift is better than none.

Some say, Better half an egg than an empty shell.

When *bale* is next, boot is next.

Next is a contraction of highest, as next is of nighest. Bale is an old English word, signifying misery; and boot, profit or help. So it is as much as to say, When things are come to the worst they'll mend. *Cum duplicantur lateres venit Moses*

A *bald* head is soon shaven.

Quien pequeña heredad tienea pasos la mide. Span.

Make not *balks* of good ground.

A *balk*, Latin *scamnum*: a piece of earth which the plough slips over without turning up or breaking. It is also used for narrow slips of land left unploughed on purpose in champagne countries, for boundaries between mens' lands, or some other convenience.

A good face needs no *band*; and a bad one deserves none.

Some make a rhyme of this, by adding, And a pretty wench no land.

At a great *bargain* make a pause.

More words than one go to a *bargain*.

A good *bargain* is a pick-purse.

Bon marché tire l'argent hors de la bourse.—Fr. *Mercadoria barata, roubo das bolsas.*—Port. Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

i. e. Idle house-wives, they have nothing wherewith to busy themselves, and shew their good house-wifery. We speak this in excuse of the good woman, who doth, like St. Paul's widow, περιέρχεσθαι τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herself as other matrons do. She hath nothing to work upon at home; she is disconsolate, and therefore seeketh to divert herself abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that French proverb, *Vuides chambres font les dames folles*, which yet Mr. Cotgrave thus renders, Empty chambers make women play the wantons; in a different sense.

The greatest *barkers* bite not sorest; or, dogs that *bark* at a distance bite not at hand.

Cane chi abbaia non morde.—Ital. *Chien qui abbaye ne mord pas.*—Fr. *Canes timidi vehementius latrant. Cave tibi cane muto et aquâ silente.* Have a care of a silent dog and a still water. *Caô que muito ladra nunca bom pera caça.*—Port.

Sir John *Barleycorn's* the strongest knight.

'Tis a hard *battle* where none escapes.

Be as it may, *be* is no banning.

Every *bean* hath its black.

Vitiis nemo sine nascitur.—Horat. *πάσησι κορυδάλοισι χρῆ λόφον ἔγγενέθαι. Non est alvuda sine cristâ. Omni malo punico inest granum pure. Ogni grano ha la sua semola.* Every grain hath its bran.—Ital.

Sell not the *bear's* skin before you have caught him.

Non vender la pelle del orso inanzi che sia preso. Ital.

He must have iron nails that scratches a *bear*.

A man may *bear* 'till his back breaks.

If people find him patient, they'll be sure to load him.

He'll *bear* it away, if it be not too hot or too heavy.

Spoken of a pilferer.

You may *beat* a horse 'till he be sad, and a cow 'till she be mad.

All that are in *bed* must not have quiet rest.

Where *bees* are, there is honey.

Where there are industrious persons, there is wealth; for the hand of the diligent maketh rich. This we see verified in our neighbours the Hollanders.

A *beggar* pays a benefit with a louse.

Beggars must be no choosers.

The French say, Borrowers must be no choosers.

Set a *beggar* on horse-back, he'll ride to the devil.

Asperius nihil est humili cū in altum.—Claudian. *Il n'est orgueil que de pauvre enrichi.*—Fr. There is no pride equal to the enriched beggar's. *Il villan nobilitado non conosce il parentado.*—Ital. The clown ennobled will not own his kindred or parentage. The Spaniards say, *Metete mendigo en tu pajar, y hazersete ha heredero.*

Sue a *beggar*, and get a louse.

Rete non tenditur accipitri neque milvio. Terent. Phorm.

Much ado to bring *beggars* to stocks; and when they come there, they'll not put in their legs.

Beggars breed, and rich men feed.

A *beggar* can never be bankrupt.

'Tis one *beggar's* woe to see another by the door go.

Καὶ πτωχὸς πτωχῷ φθονεῖ.—Hesiod. *Etiam mendicus mendico invidet.* It is better to be a *beggar* than a fool.

E meglio esser mendicante, che ignorante. Ital.

A lord's heart and a *beggar's* purse agree not.

A good *beginning* makes a good ending.

De bon commencement bonne fin.—Fr. *Et de bonne vie bonne fin.* A good life makes a good death. *Boni principii finis bonus.* The Portuguese say, *A boa vontade supre a obra.*

Well *begun* is half done.

Dimidium facti qui cæpit habet.—Horat. Which some make pentameter by putting in *bene* before *cæpit*. *Barba bagnata mezza rasa.*—Ital. A beard once washed is half shaven.

Believe well and have well.

The *belly* hath no ears.

Venter non habet aures. Ventre affamé n'a point d'oreilles.—Fr. Discourse to or call upon hungry persons, they will not mind you, or leave their meat to attend. Or, as Erasmus, *Ubi de pastu agitur, non attenduntur honestæ rationes.* Nothing makes the vulgar more untractable, fierce, and seditious, than scarcity and hunger. *Nescit plebes jejuna timere.* There is some reason the belly should have no ears, because words will not fill it. *El vientre ayuno, no oye a ninguno.*—Span.

Better *belly* burst than good drink or meat lost.

Little difference between a feast and a *belly-full*.

A *belly-full's* a belly-full, whether it be meat or drink.

When the *belly* is full, the bones would be at rest.

The *belly* is not fill'd with fair words.

Best to *bend* while it is a twig.

*Udum et molle lutum es, nunc nunc properandus et acri,
Fingendus sinè fine rotâ.* Pers.

*Quæ præbet latas arbor spatiantibus umbras,
Quo posita est primùm tempore virga fuit.*

*Tunc poterat manibus summâ tellure revelli,
Nunc stat in immensum viribus acta suis.* Ovid.

Quare tunc formandi mores (inquit Erasmus) *cùm mollis adhuc ætas; tunc optimis assuescendum cùm ad quidvis cereum est ingenium.* *Ce qui poulain prend en jeunesse, il le continue en vieillesse.*—Fr. The tricks a colt getteth at his first backing, will whilst he continueth never be lacking.—Cotgr.

They have need of a *besom* that sweep the house with a turf.

The *best* is best cheap.

Lo barato es caro.—Span. For it doth the buyer more credit and service.

Best is best cheap, if you hit not the nail.

Make the *best* of a bad bargain.

The *best* things are worst to come by.

Difficilia quæ pulchra: χαλεπὰ τὰ καλὰ.

Better untaught than ill taught.

Beware of Had I wist.

Beware of him whom God hath marked.

Do as you're *bidden*, and you'll never bear blame.

Birchen twigs break no ribs.

Birds of a feather flock together.

Like will to like. The Greeks and Latins have many proverbs to this purpose, as *'Αiei κολοιδὸς πρὸς κολοιδὸν ἰζάνει.* *Semper graculus assidet graculo.* *Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ.*—Theocrat. *Cicada chara, formicæ formica.* *'Ως αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν*

ὁμοιον.—Homer. *Odyss.* 5. *Semper similem ducit Deus ad similem.* "Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet simili; et 'Ομοιον ὁμοίου ἐφίεται. Simile appetit simile,* unde et 'Ομοιότης τῆς φιλότητος μήτηρ. Likeness is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of the young, old of old, learned men of learned, wicked of wicked, good fellows of drunkards, &c.—Tully in *Cat. maj.* *Pares cum paribus (ut est in vetere proverbio) facillimè congregantur.*

He's in great want of a *bird* that will give a groat for an owl.
One *bird* in the hand is worth two in the bush.

E meglio aver oggi un uovo, che dimani una gallina.—Ital. Better have an egg to-day, than an hen to-morrow. *Mieux vaut un tenez que deux vous l'aurez.*—Fr. τὴν παρ'ούσαν ἄμελγε, τί τὸν φευγοντα διώκεις.—Theocr. *Præsentem mulgeas, quid fugientem insequeris?* Νήπιος ὃς τὰ ἔτοιμα λιπὼν τ' ἀνέτοιμα διώκει.—Hesiod. He that leaves certainty, and sticks to chance, when fools pipe, he may dance. The Spaniards say, *Mas vale paxaro en la mano, que buytre volando.* A sparrow in hand is worth more than a vulture flying. A small benefit obtained, is better than a great one in expectation.

'Tis an ill *bird* that bewrays its own nest.

Τὸν οἶκοι θησαυρὸν διαβάλλειν.

Every *bird* must hatch her own egg.

Tute hoc intristi omne tibi exedendum est.—Terent. It should seem this Latin proverb is still in use among the Dutch. For Erasmus saith of it, *Quæ quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet.*—Auson.

The *bird* that can sing, and will not sing, must be made to sing.

Small *birds* must have meat.

Children must be fed, they cannot be maintained with nothing.

Birth is much, but breeding more.

If you cannot *bite*, never shew your teeth.

He that *bites* on every weed, must needs light on poison.

He that is a *blab* is a scab.

A Spanish shrug will sometimes shift off a lie as well as a louse.

Black will take no other hue.

This dyers find true by experience. It may signify, that vicious persons are seldom or never reclaimed. *Lanarum nigræ nullum colorem bibunt.*—Plin. lib. 8. h. n.

He that wears *black*, must hang a brush at his back.

A *black* plum is as sweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French proverb. *Noire géline pond blanc œuf.* I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.

They have need of a *blessing* who kneel to a thistle.

Blind men can judge no colours.

Il cicco non giudica de colori.—Ital. τί τυφλῷ καὶ κατόπτρῳ; *Quid xoco cum speculo?* *El ciego mal juzgara de colores.*—Span.

The *blind* eat many a fly.

A man were better be half *blind*, than have both his eyes out.

Mas vale tuerto que ciego. Span.

Who so bold as *blind* Bayard?

Ἀμαθία μὲν θράσος, λογισμὸς δ' ὄκνον φέρει. Ignorance breeds confidence: consideration, slowness and wariness.

Who so *blind* as he that will not see?

Blow first, and sip afterwards.

Simul sorbere et flare difficile est.

Blow out the morrow, and throw the bone to the dogs.

A taunt to such as are troublesome by blowing their nose.

A *blot* is no blot unless it be hit.

Blushing is virtue's colour.

Great *boast* and small roast make unsavoury mouths.

Great *boast*, small roast.

Grands vanteurs petits faiseurs.—Fr. Βριάρεος φαίνεται ὦν λαγῶς. *Briareus esse apparet cum sit lepus.* And θρασὺς πρὸ ἔργου ἐκ πολλῆς κακός. *Grandes atoardas, tudo nada.*—Port.

The nearer the *bone*, the sweeter the flesh.

He that is *born* to be hanged shall never be drowned.

He that was *born* under the three half-penny planet shall never be worth two-pence.

He that goes a *borrowing* goes a sorrowing.

He that *borrow*s must pay again with shame or loss.

Shame, if he returns not as much as he borrowed; loss, if more; and it is very hard to cut the hair.

The father to the *bough*, and the son to the plough.

This saying I look upon as too narrow to be placed in the family of proverbs; it is rather to be deemed a rule or maxim in the tenure of the Gavel-kind, where, though the father had judgment to be hanged, yet there followed no forfeiture of his estate, but his son might (a happy man, according to Horace's description) *paterna rura bobus exercere suis.*

Though there be that expound this proverb thus, The father to the bough, *i. e.* to his sports of hawking and hunting; and the son to the plough, *i. e.* to a poor husbandman's condition.

They that are *bound* must obey.

Better to *bow* than break.

Il vaut mieux plier que rompre.—Fr. *E meglio piegare che scavezzar.*—Ital. *Melhor he dobrar que quebrar.*—Port. In opposition to this, the Latin proverb says, *Melius frangi quam flecti.* On certain occasions it is better to yield than to persist in ruinous obstinacy.

A *bow* long bent at last waxeth weak.

L'arco si rompe se stà troppo teso.—Ital. *Arcus nimis intensus rumpitur.* Things are not to be strained beyond their *tonus* and strength. This may be applied both to the body and the mind: too much labour and study weakens and impairs both the one and the other.

*Otia corpus alunt, animus quoque pascitur illis;
Immodicus contra carpit utrumque labor.*

Brag's a good dog, but that he hath lost his tail.

Brag's a good dog if he be well set on; but he dare not bite.

Brag's a good dog, but Holdfast is a better.

Much *bran* and little meal.

Muito fallar pouco saber. Port.

Beware of *breed*; *i. e.* an ill-breed. *Chesh.*

What is *bred* in the bone will never out of the flesh.

Chi l'ha per natura fin alla fossa dura.—Ital. That which comes naturally continues till death. *Lo que en la leche se mama en la mortaja se derrama.*—Span. The Latins and Greeks have many proverbial sayings to this purpose, as *Lupus pilum mutat non mentem*; The wolf may change his hair (for wolves and horses grow grey with age), but not his disposition.

Naturam expellas furcâ licet usque recurret. Horat.

And Οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.—Aristoph. You can never bring a crabfish to go straight forwards. And ξύλον ἀγκύλον ἐδέποτ' ὀρθόν. Wood that grows crooked will hardly be straightened. Persons naturally inclined to any vice will hardly be reclaimed. For this proverb is for the most part taken in the worst sense. The Portuguese say, *Quem mas manha, ha, tarde ou nunca as perdera.*

Let every man praise the *bridge* he goes over.

i. e. Speak not ill of him who hath done you a courtesy, or whom you have made use of to your benefit, or do commonly make use of.

Bridges were made for wise men to walk over, and fools to ride over.

A *bribe* will enter without knocking.

Bring not a bagpipe to a man in trouble.

A broken sack will hold no corn.

This is a French proverb Englished : *Un sac percé ne peut tenir le grain* : though I am not ignorant that there are many common both to Franco and England, and some that run through most languages. *Sacco rotto non tien miglio.*—Ital. Millet being one of the least of grains.

A broken sleeve holdeth the arm back.

Much bruit little fruit.

Who bulls the cow must keep the calf.

Mr. Howel saith that this is a law proverb.

The burnt child dreads the fire.

Almost all languages afford us sayings and proverbs to this purpose : such are *παθὼν δὲ τε νῆπιος ἔγνων.*—Hesiod. *Ῥεχθὲν δὲ τε νῆπιος ἔγνων.*—Homer. *Piscator ictus saper* ; struck by the scorpion fish, or pastinaca, whose prickles are esteemed venomous. *Can' scottato da l' acqua calda ha paura poi della fredda.*—Ital. The same we find in French ; *Chien echaudè craint l'eau froide.* i. e. The scalded dog fears cold water. The Spaniards say, *Gato escaldado del agua fria a miedo.*

Busy will have bands.

Persons that are meddling and troublesome must be tied short.

Who more busy than they that have least to do ?

Far a guisa della coda del porco che tutto il giorno sela dimena, e per la sera non a fatto nulla. Ital.

Every man as his business lies.

The Italians say, *Qui fà le fatti suoi, non s'embratta le mani.* He who doth his own business, defleth not his hands.

Business is the salt of life.

All is not butter the cow sh—s.

Non è tutto butyro che fa la vocca. Ital.

What is a pound of butter among a kennel of hounds ?

They that have good store of butter, may lay it thick on their bread, [or put some in their shoes.]

Cui multum est piperis etiam oleribus immiscet.

That which will not be butter, must be made into cheese.

They that have no other meat,

Bread and butter are glad to eat.

Who buys, hath need of an hundred eyes ; who sells, hath enough of one.

This is an Italian proverb. *Chi compra ha bisogno di cent' occhii, chi vende n' ha assai de uno.* And it is a usual saying, *Caveat emptor* ; Iet the buyer look to himself ; the seller knows both the worth and price of his commodity.

Buying and selling, is but winning and losing.

C.

A *calf's*-head will feast a hunter and his hounds.

A man *can* do no more than he can.

Care not would have it.

Care will kill a cat.

And yet a cat is said to have nine lives. *Cura facit canes.*

Care's no cure.

Cuidaõ naõ he saber. Port.

A pound of *care* will not pay an ounce of debt.

Cento carre di pensieri non pageranno un' oncia di debito.—Ital. *i. e.* An hundred cart-loads of thoughts will not pay an ounce of debt. *Pesadumbres no pagan deudas.*—Span.

The best *cart* may overthrow.

A muffled cat is no good mouser.

Gatta quantata non piglia mai sorice.—Ital. A gloved cat, &c. The Portuguese say, *Gato meador nunca bom murador* : A mewling cat, &c.

That *cat* is out of kind that sweet milk will not lap.

You can have no more of a *cat* than her skin.

The *cat* loves fish, but she's loth to wet her feet.

Or in rhyme, thus ;

Fain would the *cat* fish eat,
But she's loth to wet her feet.

Le chat aime le poisson, mais il n'aime pas à mouiller la patte.—Fr. In the same words ; so that it should seem we borrowed it of the French.

The more you rub a *cat* on the rump, the higher she sets up her tail.

The *cat* sees not the mouse ever.

Well might the *cat* wink when both her eyes were out.

When the *cat* winketh, little wots the mouse what the *cat* thinketh.

Though the *cat* winks a while, yet sure she is not blind.

How can the *cat* help it, if the maid be a fool ?

This is an Italian proverb ; *Che ne può la gatta, se la massara è matta.* Not setting up things securely out of her reach or way.

That that comes of a *cat* will catch mice.

Parallel whereto is that Italian proverb, *Chi di gallina nasce convien che rozole.* That which is bred of a hen will scrape. *Chi da gatta nasce sorici piglia.*—Ital.

A *cat* may look at a king.

An old *cat* laps as much as a young kitlin.

When the *cat* is away, the mice will play.

Les rats se promènent à l'aise, là où il n'y a point de chats.—Fr. *Quando la gatta non è in casa, i sorici ballano.*—Ital. *Vanas los gatos, y cationderse los ratos.*—Span.

When candles are out, all *cats* are grey.

Joan is as good as my lady in the dark. *Αὐτὴ ἀπ'σίντος πᾶσα γυνὴ ἢ αὐτῇ.* *De noche todos los gatos son pardos.* Span.

The *cat* knows whose lips she licks.

Bem sabe o gato cujas barbas lamba.—Port. The Portuguese also say, *Bem sabe o demo que fragalho rompe. Scit bene venator cervi, ubi retio tendat.*

Cry you mercy, kill'd my *cat*.

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon, or crying mercy.

By biting and scratching, *cats* and dogs come together; or,
Biting and scratching gets the cat with kitlin.

i. e. Men and maid-servants, that wrangle and quarrel most one with the other, are often observed to marry together.

I'll keep no more *cats* than will catch mice ?

i. e. No more in family than will earn their living. *Somerset.*

Who shall hang the bell about the *cat's* neck.

Appicar chi vuol il sonaglio alla gatta?—Ital. The mice, at a consultation held how to secure themselves from the cat, resolved upon hanging a bell about her neck, to give warning when she was near; but when this was resolved, they were as far to seek; for who would do it? This may be sarcastically applied to those who prescribe impossible or impracticable means for the effecting any thing.

He that leaves *certainty*, and sticks to chance,

When fools pipe, he may dance.

They may sit in the *chair* that have malt to sell.

It *chanceth* in an hour that comes not in seven years.

Plus enim fati valet hora benigni,

Quàm si te veneris commendet epistola Marti. Horat.

Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it, and embrace the occasion. *Accasca in un punto quel che non accasca in cento anni.*—Ital. It falls out in an instant which falls not out in a hundred years. *Donde no se piensa, salta la liebre.*—Span.

There is *chance* in the cock's spur.

Change of pasture makes fat calves.

Charity begins at home.

Self-love is the measure of our love to our neighbour. Many sentences occur in the ancient Greek and Latin poets to this purpose; as, *Omnes sibi*

melius esse malunt quàm alteri.—Terent. Andr. *Proximus sum egomet mihi.*
—Ibid. Φιλεῖ δ' ἑαυτῇ μᾶλλον οὐδεὶς ἑδὲνα, &c. v. Erasm. Adag. *Fa
buono à te et tuoi, e poi à gli altri se tu puoi.*—Ital. Μισῶ σοφιστὴν ἑστis
ἐκ ἀντ' ἑσοφός.

When good *cheer* is lacking, our friends will be packing.

El pan comido, la compañía deshecha. Span.

Those that eat *cherries* with great persons, shall have their eyes
sprinted out with the stones.

Non è buon mangiar cireggie co' signori. Ital.

Chickens feed capons.

i. e. As I understand it, chickens come to be capons, and capons were
first chickens.

'Tis a wise *child* knows his own father.

Οὐ γὰρ πῶ τις ἑὸν γόνον ἀνέγνω. Homer. Odyss.

Child's pig, but father's bacon.

Parents usually tell their children, This pig or this lamb is thine; but
when they come to be grown up, and sold, parents themselves take the
money for them.

A *child's* bird, and a boy's wife, are well used. *Somer.*

Charre-folks are never paid.

That is, give them what you will, they are never contented.

When the *child* is christened, you may have godfathers enough.

When a man's need is supplied, or his occasion over, people are ready to
offer their assistance or service.

Children and fools speak the truth.

The Dutch proverb hath it thus: You are not to expect truth from any
one but children, or persons drunk or mad. *In vino veritas*, we know.
Enfans et fols sons devins. Fr.

Children and fools have merry lives.

For, out of ignorance, or forgetfulness and inadvertency, they are not
concerned either for what is past, or for what is to come. Neither the remem-
brance of the one, nor fear of the other, troubles them, but only the sense
of present pain. Nothing sticks upon them: they lay nothing to heart.
Hence it hath been said, *Nihil scire est vita jucundissima*; to which that of
Ecclesiastes gives some countenance: He that increaseth knowledgo, in-
creaseth sorrow.

Children suck the mother when they are young, and the
father when they are old.

So we have the *chink*, we'll bear the stink.

Lucri bonus est odor ex re qualibet.—Juvenal. This was the emperor
Vespasian's answer to those who complained of his laying gabels on urine,
and other sordid things.

After *Christmas* comes Lent.

The *church* is not so large but the priest may say service in it.
The nearer the *church* the farther from God.

This is a French proverb: *Pres de l'église loin de Dieu.*

Church-work goes on slowly.

Let the *church* stand in the church-yard.

Where God hath his *church*, the devil will have his chapel.

Non si tosto si fa un templo à Dio come il diavolo ci fabbrica una capella-appresso.—Ital. *Detras de la cruz esta el diablo.*—Span.

Pater-noster built *churches*, and our father pulls them down.

I do not look upon the building of churches as an argument of the goodness of the Roman religion; for when men have once entertained an opinion of expiating sin, and meriting heaven, by such works, they will be forward enough to give not only the fruit of their land, but even of their body, for the sin of their soul: and it is easier to part with one's goods than one's sins.

Claw a *churl* by the breech, and he will sh— in your fist.

Persons of a servile temper or education have no sense of honour, and must be dealt with accordingly.

Ungentem pungit, pungentem rusticus ungit.

Which sentence both the French and Italians, in their languages, have made a proverb. *Oignez villain qu'il vous poindra.*—Fr. &c. Insomuch, that one would be apt, with Aristotle, to think, that there are *servi naturæ*.

The greatest *clerks* are not always the wisest men.

For prudence is gained more by practice and conversation than by study and contemplation.

'Tis the *clerk* makes the justice.

Hasty *climbers* have sudden falls.

Those that rise suddenly, from a mean condition to great estate or dignity, do often fall more suddenly, as I might instance in many court-favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly, in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens' brains. *A cader va chi troppo alto sale.*—Ital. *Nacente alas a la hormiga, para que se pierda mas ayna.*—Span.

The *clock* goes as it pleases the clerk.

Can jack-an-apes be merry when his *clog* is at his heels?

Close sits my shirt, but closer my skin.

That is, I love my friends well, but myself better: None so dear to me as I am to myself. Or, My body is dearer to me than my goods. *Plus près est la chair que la chemise.*—Fr.

A *close* mouth catcheth no flies.

People must speak and solicit for themselves, or they are not like to obtain preferment. Nothing carries it like to boldness and importunity.

melius esse maluit quàm alteri.—Terent. Andr. *Proximus sum egomet mihi.*
—Ibid. Φιλεῖ δ' ἑαυτὴν μᾶλλον οὐδεὶς ἑδέναι, &c. v. Erasm. Adag. *Fa
luno a te et tuoi, e poi à gli altri se tu puoi.*—Ital. Μισῶ σοφιστὴν ἕστις
ἐκ ἀντρ' σοφός.

When good *cheer* is lacking, our friends will be packing.

El pan comido, la compañía deshecha. Span.

Those that eat *cherries* with great persons, shall have their eyes
sprinted out with the stones.

Non è buon mangiar cireggie co' signori. Ital.

Chickens feed capons.

i. e. As I understand it, chickens come to be capons, and capons were
first chickens.

'Tis a wise *child* knows his own father.

Οὐ γὰρ πῶ τις ἑὸν γόνον ἀνέγνω. Homer. Odyss.

Child's pig, but father's bacon.

Parents usually tell their children, This pig or this lamb is thine; but
when they come to be grown up, and sold, parents themselves take the
money for them.

A *child's* bird, and a boy's wife, are well used. *Somer.*

Charre-folks are never paid.

That is, give them what you will, they are never contented.

When the *child* is christened, you may have godfathers enough.

When a man's need is supplied, or his occasion over, people are ready to
offer their assistance or service.

Children and fools speak the truth.

The Dutch proverb hath it thus: You are not to expect truth from any
one but children, or persons drunk or mad. *In vino veritas*, we know.
Enfans et fols sons devins. Fr.

Children and fools have merry lives.

For, out of ignorance, or forgetfulness and inadvertency, they are not
concerned either for what is past, or for what is to come. Neither the remem-
brance of the one, nor fear of the other, troubles them, but only the sense
of present pain. Nothing sticks upon them: they lay nothing to heart.
Hence it hath been said, *Nihil scire est vita jucundissima*; to which that of
Ecclesiastes gives some countenance: He that increaseth knowledge, in-
creaseth sorrow.

Children suck the mother when they are young, and the
father when they are old.

So we have the *chink*, we'll bear the stink.

Lucri bonus est odor ex re qualibet.—Juvenal. This was the emperor
Vespasian's answer to those who complained of his laying gabels on urine,
and other sordid things.

After *Christmas* comes Lent.

The *church* is not so large but the priest may say service in it.
The nearer the *church* the farther from God.

This is a French proverb: *Pres de l'église loin de Dieu.*

Church-work goes on slowly.

Let the *church* stand in the church-yard.

Where God hath his *church*, the devil will have his chapel.

Non si tosto si fa un templo à Dio come il diavolo ci fabbrica una capella-appresso.—Ital. *Detras de la cruz esta el diablo.*—Span.

Pater-noster built *churches*, and our father pulls them down.

I do not look upon the building of churches as an argument of the goodness of the Roman religion; for when men have once entertained an opinion of expiating sin, and meriting heaven, by such works, they will be forward enough to give not only the fruit of their land, but even of their body, for the sin of their soul: and it is easier to part with one's goods than one's sins.

Claw a *churl* by the breech, and he will sh— in your fist.

Persons of a servile temper or education have no sense of honour, and must be dealt with accordingly.

Ungentem pungit, pungentem rusticus ungit.

Which sentence both the French and Italians, in their languages, have made a proverb. *Oignez villain qu'il vous poindra.*—Fr. &c. Insomuch, that one would be apt, with Aristotle, to think, that there are *servi naturæ*.

The greatest *clerks* are not always the wisest men.

For prudence is gained more by practice and conversation than by study and contemplation.

'Tis the *clerk* makes the justice.

Hasty *climbers* have sudden falls.

Those that rise suddenly, from a mean condition to great estate or dignity, do often fall more suddenly, as I might instance in many court-favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly, in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens' brains. *A cader va chi troppo alto sale.*—Ital. *Nacente alas a la hormiga, para que se pierda mas ayna.*—Span.

The *clock* goes as it pleases the clerk.

Can jack-an-apes be merry when his *clog* is at his heels?

Close sits my shirt, but closer my skin.

That is, I love my friends well, but myself better: None so dear to me as I am to myself. Or, My body is dearer to me than my goods. *Plus près est la chair que la chemise.*—Fr.

A *close* mouth catcheth no flies.

People must speak and solicit for themselves, or they are not like to obtain preferment. Nothing carries it like to boldness and importunate,

yea, impudent begging. Men will give to such *se defendendo*, to avoid their trouble, who would have no consideration of the modest, though never so much needing or well deserving. *Bocca trinciata mosca non c'entra*.—Ital. *En bocca cerrada no entra mosce?*—Span. The French say, *A goupil endormi rien ne tombe en la geule*.

'Tis a bad *cloth* indeed that will take no colour.

Cattiva è quella lana che non si puo tingere. Ita.

Cloudy mornings turn to clear evenings.

Non si malè nunc et olim sic erit.

Better see a *clout* than a hole out.

They that can cobbler and *clout*,

Shall have work when others go without.

The Spaniards say, *Quien tiene arte, va por toda parte*.

Glowing *coals* sparkle oft.

When the mind is heated with any passion, it will often break out in words and expressions. Psalm xxxix. 1.

You must cut your *coat* according to your cloth.

Noi facciamo la spese secondo l'entrata.—Ital. We must spend according to our income. *Selon le pain il faut le couteau*.—Fr. According to the bread must be the knife; and *Fol est qui plus despend que sa rente ne vaut*.—Fr. He is a fool that spends more money than his receipts. *Sumptus census nè superet*.—Plaut. Poen. *Messe tenuis propriâ vive*.—Pers.

Every *cock* is proud on his own dunghill.

Gallus in suo sterquilinio plurimum potest.—Senec. in ludicro. *Cada gallo canta en su muladar*.—Span. The French say, *Chien sur son fumier est hardi*: A dog is stout on his own dunghill.

Let him that is *cold* blow the coal.

In the *coldest* flint there is hot fire.

Cold of complexion, good of condition.

A ragged *colt* may make a good horse.

An unhappy boy may make a good man. It is used sometimes to signify, that children which seem less handsome when young, do afterwards grow into shape and comeliness: as, on the contrary, we say, Fair in the cradle, and foul in the saddle: and the Scots, A kindly aver will never make a good horse.

Come, but come stooping.

Vien ma vien gobbo. That is, come well loaded, and you shall be welcome.

Company makes cuckolds.

Comparisons are odious.

Conceited goods are quickly spent.

Al muéble sin raiz, presto se le quiebra ta cerviz. Span.

Confess, and be hanged.

A generous *confession* disarms slander.

An evil *conscience* breaks many a man's neck.

A clear *conscience* is a sure card.

He's an ill *cook* that cannot lick his own fingers.

Celui gouverne bien mal le miel qui n'en taste et ses doigts n'en leche.—Fr.

He is an ill keeper of honey who tastes it not.

God sends meat, and the devil sends *cooks*.

Salt *cooks* bear blame, but fresh bear shame.

Corn and horn go together.

i. e. For prices: when corn is cheap, cattle are not dear; and *vice versa*.

Much *corn* lies under the straw that is not seen.

More *cost*, more worship.

I'll not change a *cottage* in possession for a kingdom in reversion.

Some say, A little in one's own pocket, is better than much in another man's purse.

All *covet*, all lose.

Covetousness brings nothing home.

Qui tout convoite tout perd.—Fr. And, *Qui trop empoigne rien n'estraint.* He that grasps at too much, holds fast nothing. The fable of the dog is known, who, catching at the appearance in the water of the shoulder of mutton he had in his mouth, let it drop in, and lost it. *Chi tutto abbraccia nulla stringa.*—Ital.

A *cough* will stick longer by a horse than half a peck of oats.

Good *counsel* never comes too late.

For, if good, it must suit the time when it is given.

Count not your chickens before they be hatched.

Ante victoriam ne canas triumphum.

You must go into the *country* to hear what news at London.

So many *countries* so many customs.

Tant de gens tant de guises. Fr.

A man must go old to the *court*, and young to a *cloister*, that would go from thence to heaven.

A friend in *court* is worth a penny in a man's purse.

Bon fait avoir ami en cour, car le procès en est plus court.—Fr. A friend in court makes the process short.

Far from *court*, far from care.

Full of *courtesy*, full of craft.

Sincere and true-hearted persons are least given to compliment and ceremony. It is suspicious he hath some design upon me, who courts and

flatters me. *Chi te fa più carezza che non vuole, o ingannato t'ha, o ingannar te vuole.*—Ital. He that makes more of you than you desire or expect, either he hath cozened you, or intends to do it.

Less of your *courtesy*, and more of your purse.

Re opitulandum non verbis.

Call me *cousin*, but cozen me not.

Curs'd *cows* have short horns.

Dat Deus immiti cornua curta bovi.

Providence so disposes, that they who have the will, want the power or means to hurt.

Who would keep a *cow*, when he may have a pottle of milk for a penny?

Many a good *cow* hath but a bad calf.

Ἀνδρῶν ἡρώων τέκνα πῆματα. Heroum filii noxii. Παῦροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται· οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.—*Homer, Odyss. ε.* Ælius Spartianus, in the life of Severus, shews, by many examples, that men famous for learning, virtue, valour, or success, have, for the most part, either left behind them no children, or such as that it had been more for their honour, and the interest of human affairs, that they had died childless. We might add unto those which he produceth, many instances out of our own history. So Edward the First, a wise and valiant prince, left us Edward the Second: Edward the Black Prince, Richard the Second: Henry the Fifth, a valiant and successful king, Henry the Sixth, a very unfortunate prince, though otherwise a good man. And yet there want not in history instances to the contrary; as among the French, Charles Martel, Pepin, and Charlemagne, in continual succession; so Joseph Scaliger, the son, was, in point of scholarship, no whit inferior to Julius the father. *Fortes creantur fortibus et bonis. &c.*

A *collier's cow* and an alewife's sow are always well fed.

Others say, A poor man's cow, and then the reason is evident; why a collier's is not so clear.

Where *coin's* not common, commons must be scant.

Much *coin*, much care.

Crescentem sequitur cura pecuniam. Horat.

The greatest *crabs* are not always the best meat.

Great and good are not always the same thing; though our language often makes them synonymous terms, as when we call a great way a good way, and a great deal a good deal, &c., in which and the like phrases, good signifies somewhat less than great, viz. of a middle size or indifferent. *Bonus*, also, in Latin, is sometimes used in the same sense as in that of Persius, Sat. 2, *Bona pars procerum.* *Les grands bœufs ne font pas les grandes journées.*—Fr. The greatest oxen rid not most work.

Crabs breed babs by the help of good lads.

Country wenches, when they are with child, usually long for crabs: or crabs may signify scolds.

Cradle straws are scarce out of his breech.

Cast not thy *cradle* over thy head.

There's a *craft* in daubing; *or*, There is more *craft* in daubing than throwing dirt on the wall.

There is a mystery in the meanest trade.

No man is his *craft's* master the first day.

Nessuno nasce maestro. Ital.

You must learn to *creep* before you go.

Soon *crooks* the tree that good gambrel would be.

A gambrel is a crooked piece of wood, on which butchers hang up the carcasses of beasts by the legs, from the Italian word *gamba*, signifying a leg. Parallel to this is that other proverb, It early pricks that will be a thorn. *Adeo à teneris assuescere multum est.*

A *crooked* tree will have a crooked shadow.

Each *cross* hath its inscription. *Chacun porte sa croix.*—Fr.

Crosses and afflictions come not by chance; they spring not out of the earth, but are laid upon men for some just reason. Divines truly say, that many times we may read the sin in the punishment.

No *cross*, no crown.

'Tis killing a *crow* with an empty sling.

The *crow* thinks her own bird fairest.

Asinus asino, sus sui pulcher, et suum cuique pulchrum. So the Ethiopians are said to paint the devil white. Every one is partial to and well-conceited of his own art, his own compositions, his own children, his own country, &c. Self-love is a mote in every one's eye; it influences, biasses, and blinds the judgments even of the most modest and perspicacious. Hence it is (as Aristotle well observes) that men for the most part love to be flattered.—*Rhetor.* 2. And *A tous oiseaux leur nids sont beaux.*—Fr. Every bird likes its own nest. *A ogni grolla paion' belli i suoi grollatini.*—Ital.

A *crow* is never the whiter for washing herself often.

No carrion will kill a *crow*.

Cunning is no burden.

It is part of Bias's goods; it will not hinder a man's flight when the enemies are at hand.

Many things fall between the *cup* and the lip.

Multa cadunt inter calicem supremaque labra.

Πολλὰ μεταξύ πέλει κυλικὸς καὶ χεῖλος ἁ τοῦ. *Citantur ab A. Gellio.* *De la main à la bouche se perd souvent la soupe.*—Fr. Between the hand and the mouth the broth is many times shed. *Entre la bouche et cueillier vient souvent grand destourbier.*—Fr.

What cannot be *cured* must be endured.

Levius fit patientia quicquid corrigere est nefas. Horat. Od.

A crier'd ear must be tied shut.

A cochant oïre, must être. Fr.

A bad custom is like a good cock, better broken than kept.

Il est plus avantageux qu'on le casse que qu'on le garde. — Span. Break the leg of an ill habit. i. e. Use violence to extirpate it.

Custom is another nature.

Haïr s'acquiesce à par de temps. Span.

Cut off the head and tail, and throw the rest away.

Desperate cuts must have desperate cures.

D.

He that will not be ruled by his own sense, must be ruled by his step-dame.

He dances well to whom Fortune pipes.

Qui s'en laisse à dire Fortune danse. — Ital. The French have a proverb: Pour tout au tout de fortune qui une fois de temps. Better in an ounce of good fortune than a pound of good fortune.

They love dancing well that dance among thorns.

When you go to dance, take heed whom you take by the hand.

It is as good to be in the dark as without light.

One may see day at a little hole.

The better day the better deed.

A bon jour bon œuvre. — Fr. A good hour out does good deeds.

He never broke his hour that kept his day.

To-day a man, to-morrow a mouse.

Envy is, to-morrow, down in apoplexy. Ital.

To-day me, to-morrow thee.

Aujourd'hui moi, demain toi. Fr.

The longest day must have an end.

Il n'est si grand jour qui ne vienne à temps. — Fr. No day is, all one single even. — Ital.

Be the day never so long, at length cometh evening.

'Tis day still while the sun shines.

Speak well of the dead.

Mieux un condescendant, et de mortels un mal disant. Mieux un mort condescendant, disant out of mortuority.

A dead mouse feels no cold.

He that waits for dead men's shoes, may go long enough before.

Grabs B *une corde tire qui d'autrui veut choir. — Fr. He hath but a cold Count.* *waits for another man's death. Better, He down a long cord who, del.*

de moy *with the doctor.*

A dead *a French proverb: Avec la mort le médecin, parallel to that*

ancient Greek one, Μετά πόλεμον ἢ συμμαχία. *Post bellum auxilium.* We find it in Quintilian's Declam. *Cadaverib. pasti*; with another of the like import; *Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres?* After a man's house is burnt to ashes, it is too late to pour on water.

Who gives away his goods before he is *dead*,

Take a beetle and knock him on the head.

Chi dona il suo inanzi morire il s' apparecchia assai patire.—Ital. He that gives away his goods before death, prepares himself to suffer.

He that could know what would be *dear*,

Need be a merchant but one year.

Such a merchant was the philosopher Thales, of whom it is reported, that, to make proof that it was in the power of a philosopher to be rich if he pleased, he, foreseeing a future dearth of olives the year following, bought up, at easy rates, all that kind of fruit then in mens' hands.

Out of *debt*, out of danger.

Ευδαίμων ὁ μηδὲν ὀφείλων. Happy he that owes nothing.

Defend me and spend me (saith the Irish churl).

There's *difference* between staring and stark blind, [or mad.]

This proverb may have a double sense. If you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of Horace,

Est inter Tanaim medium socerumque Vitelli:

and is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus's sight.

Diligence is the mother of good fortune.

La diligenza è madre della buona sorte. Ital.

He that would eat a good *dinner*, let him eat a good breakfast.

Dinners cannot be long where dainties want.

He that saveth his *dinner*, will have the more for his supper.

This a French proverb: *Qui garde son diner il a mieux à souper.* He that spares when he is young, may the better spend when he is old. *Mais soupe qui tout dine.* He sups ill who eats all at dinner.

An ounce of *discretion* is worth a pound of wit.

The French say, an ounce of good fortune, &c. *Θέλω τυχῆς σταλατμόν ἢ φρενῶν πίθον.*—Nazianz. *Gutta fortunæ præ dolio sapientiæ.*

I will not make my *dish-clout* my table-cloth.

'Tis a sin to belie the *devil*.

Give the *devil* his due.

He that takes the *devil* into his boat, must carry him over the sound.

He that hath shipped the *deril*, must make the best of him.

A curs'd *cur* must be tied short.

A méchant chien, court lien. Fr.

A bad *custom* is like a good cake, better broken than kept.

A la mala costumbre quebrarle la pierna.—Span. Break the leg of an ill habit. i. e. Use violence to correct it.

Custom is another nature.

Mudar costumbre a par de muerte. Span.

Cut off the head and tail, and throw the rest away.

Desperate *cuts* must have desperate cures.

D.

HE that will not be ruled by his own *dame*, must be ruled by his step-dame.

He *dances* well to whom Fortune pipes.

Assai ben balla à chi Fortuna suona.—Ital. The French have a proverb: *Mieux vaut une once de fortune qu' une livre de sagesse.* Better is an ounce of good fortune than a pound of good forecast.

They love *dancing* well that dance among thorns.

When you go to *dance*, take heed whom you take by the hand.

It is as good to be in the *dark* as without light.

One may see *day* at a little hole.

The better *day* the better deed.

A bon jour bon œuvre.—Fr. *Disenda bonâ sunt bona verba dis.*

He never broke his hour that kept his *day*.

To-day a man, to-morrow a mouse.

Hoggi in figura, diman in sepoltura. Ital.

To-day me, to-morrow thee.

Aujourd'hui roi, demain rien. Fr.

The longest *day* must have an end.

Il n'est si grand jour qui ne vienne à vespre.—Fr. *Non vien di, chò non venga sera.*—Ital.

Be the *day* never so long, at length cometh evensong.

'Tis *day* still while the sun shines.

Speak well of the *dead*.

Mortuis non conviciandum, et de mortuis nil nisi bonum. Namque cum mortui non mordent, iniquum est ut mordeantur.

A *dead* mouse feels no cold.

He that waits for *dead* men's shoes, may go long enough barefoot.

A longue corde tire qui d'autrui mort desire.—Fr. He hath but a cold suit who longs for another man's death. *Rather*, He draws a long cord who, &c.

After *death* the doctor.

'This is a French proverb: *Après la mort le medecin*; parallel to that

ancient Greek one, Μετά πόλεμον ἢ συμμαχία. *Post bellum auxilium*. We find it in Quintilian's Declam. *Cadaverib. pasti*; with another of the like import; *Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres?* After a man's house is burnt to ashes, it is too late to pour on water.

Who gives away his goods before he is *dead*,
Take a beetle and knock him on the head.

Chi dona il suo inanzi morire il s' apparecchia assai patire.—Ital. He that gives away his goods before death, prepares himself to suffer.

He that could know what would be *dear*,
Need be a merchant but one year.

Such a merchant was the philosopher Thales, of whom it is reported, that, to make proof that it was in the power of a philosopher to be rich if he pleased, he, foreseeing a future dearth of olives the year following, bought up, at easy rates, all that kind of fruit then in mens' hands.

Out of *debt*, out of danger.

Ἐυδαίμων ὁ μηδὲν ὀφείλων. Happy he that owes nothing.

Defend me and spend me (saith the Irish churl).

There's *difference* between staring and stark blind, [or mad.]

This proverb may have a double sense. If you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of Horace,

Est inter Tanaim medium socrumque Vitelli:

and is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus's sight.

Diligence is the mother of good fortune.

La diligenza è madre della buona sorte. Ital.

He that would eat a good *dinner*, let him eat a good breakfast.

Dinners cannot be long where dainties want.

He that saveth his *dinner*, will have the more for his supper.

This a French proverb: *Qui garde son diner il a mieux à souper.* He that spares when he is young, may the better spend when he is old. *Mais soupe qui tout dine.* He sups ill who eats all at dinner.

An ounce of *discretion* is worth a pound of wit.

The French say, an ounce of good fortune, &c. *Θέλω τυχῆς σταλατμόν ἢ φρενῶν πίδαον.*—Nazianz. *Gutta fortunæ præ dolio sapientiæ.*

I will not make my *dish-clout* my table-cloth.

'Tis a sin to belie the *devil*.

Give the *devil* his due.

He that takes the *devil* into his boat, must carry him over the sound.

He that hath shipped the *devil*, must make the best of him.

Seldom lies the *devil* dead in a ditch.

We are not to trust the devil or his children, though they seem never so gentle or harmless, without all power or will to hurt. The ancients, in a proverbial hyperbole, said of a woman, *Mulieri ne credas ne mortua quidem*; because you might have good reason to suspect that she feigned. We may with more reason say the like of the devil, and diabolical persons, when they seem most mortified. Perchance this proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the French and Italians than this, The devil is dead; to signify that a difficulty is almost conquered, a journey almost finished, or, as we say, The neck of the business is broken.

Talk of the *devil*, and he'll either come or send.

As good eat the *devil*, as the broth he is boiled in.

The *devil* rebukes sin.

Clodius accusat mæchos. Aliorum medicus ipse ulceribus scates.

The *devil's* child, the devil's luck.

He must needs go whom the *devil* drives.

He hath need of a long spoon that eats with the *devil*.

The *devil* sh—s upon a great heap.

The *devil* is good when he is pleased.

The *devil* is never nearer than when we are talking of him.

The *devil's* meal is half bran.

La farine du diable n'est que bran, or s'en va moitié en bran. Fr.

What is gotten over the *devil's* back is spent under his belly.

Malè parta malè dilabuntur. What is got by oppression or extortion, is many times spent in riot and luxury. *Quel che vien di ruffa e ruffa se ne vâ en baffa.*—Ital. *Ce que le gantelet gaigne, le gorgerin le mange.*—Fr.

A disease known, is half cured.

Every *dog* hath his day, and every man his hour.

All the *dogs* follow the salt bitch.

Love me, love my dog.

Qui aime Jean aime son chien.—Fr. *Spesse volte si ha rispetto al cane per il padrone.*

He that would hang his *dog*, gives out first, that he is mad.

Quien a su pérro quiere matar, rabia le ha de levantar.—Span. He that is about to do any thing disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.

The hindmost *dog* may catch the hare.

He that keeps another man's *dog*, shall have nothing left him but the line.

This is a Greek proverb: "Ὁς κύνα τρέφει ξένον τούτῳ μόνον λῖνος μένει." The meaning is, that he who bestows a benefit upon an ungrateful person, loses his cost. For if a dog break loose, he presently gets him home to his former master, leaving the cord he was tied with.

What! keep a *dog*, and bark myself?

That is, must I keep servants, and do my work myself?

There are more ways to kill a *dog* than hanging.

Hang a *dog* on a crab tree and he'll never love verjuice.

This is a ludicrous and nugatory saying; for a dog once hanged, is past loving or hating. But generally men and beasts shun those things by or for which they have smarted. Ἐν οἷς ἂν ἡτυχήσῃ ἄνθρωπος τόποις τούτοις ἤκιστα πλησιάζων ἥδεται. *Amphis in Ampelurgo apud Stobæum.*

Et mea cymba semel vastâ percussa procellâ

Illum quo læsa est, horret adire locum. Ovid.

Dogs bark before they bite.

'Tis an ill *dog* that deserves not a crust.

Digna canis pabulo. Ἀξία ἡ κύων τοῦ βρώματος. *Eras. ex Suida.*

A good *dog* deserves a good bone.

'Tis an ill *dog* that is not worth the whistling.

Better to have a *dog* fawn on you than bite you.

He that lies down with *dogs*, must rise up with fleas.

Chi con cane dorme con pulce si leva.—Ital. *Qui se couche avec les chiens se leve avec des puces.*—Fr. *Quien con perros se echa, con pulgas se levanta.*—Span.

Give a child till he craves, and a *dog* while his tail doth wag,
and you'll have a fair dog, but a foul knave.

The *dog* that licks ashes trust not with meal.

The Italians say this of a cat; *Gatto che lecca cenere non fidar farina.*

Into the mouth of a bad *dog* often falls a good bone.

Souvent à mauvais chien tombe un bon os en gueue. Fr.

Hungry *dogs* will eat dirty puddings.

Jejunus rarò stomachus vulgaria temnit. *A la faim il n'y a point de mauvais pain.*—Fr. To him who is hungry, any bread seems good, or none comes amiss. *L'asino chi ha fame mangia d'ogni strame.*—Ital.

'Tis an easy thing to find a staff to beat a *dog*; or, a stone to throw at a dog.

Qui veut battre son chien trouve assez de batons. Fr. *Malefacere qui vult nusquam non causam invenit.*—Pub. Minus. He who hath a mind to do me a mischief, will easily find some pretence. *Μικρὰ πρόφασις ἐστὶ τοῦ πᾶσαι κακῶς.* To do evil, a slight pretence or occasion will serve mens' turns. *A petite achoison le loup prend le mouton.* Fr.

Do well, and have well.

Draffe is good enough for swine.

He that's down, down with him.

Drawn wells { are seldom dry.
 { have sweetest water.

Puteus si hauriatur melior evi ait. Ὑδρᾶτα ἀντλούμενα βελτίω γίνεσθαι. *Basil. in epist. ad Eustachium medicum.* All things, especially mens'

parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrify: weapons laid up, and disused, do contract rust: nay, the very air, if not agitated and broken with the wind, is thought to be unhealthful and pestilential, especially in this our native country, of which it is said, *Anglia ventosa, si non ventosa venenosa*.

Golden *dreams* make men awake hungry.

After a *dream* of a wedding comes a corpse.

Draffe was his errand, but *drink* he would have.

A *drowning* man will catch at a straw.

Drunken folks seldom take harm.

This is so far from being true, that, on the contrary, of my own observation, I could give divers instances of such as have received very much harm when drunk.

Ever *drunk*, ever dry.

Parthi quo plus bibunt eò plus sitiunt.

A *drunken* night makes a cloudy morning.

What soberness conceals *drunkenness* reveals.

Quod est in corde sobrii est in ore ebrii. Τὸ ἐν καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης ἔστι τοῦ μεθούοντος.—Plutarch. *περι ἀδολεσχίας*. Erasmus cites to this purpose a sentence out of Herodotus: "Οἶνου κατίοντος ἐπιπλείουσιν ἐπη; when wine sinks, words swim. And Pliny hath an elegant saying to this purpose; *Vinum usque adeò mentis arcana prodit. ut mortifera etiam inter pocula loquantur homines, et nè per jugulum quidem redituras voces contineant.* *Quid non ebrietas designat? operta recludit.*

He that kills a man when he is *drunk*, must be hanged when he is sober.

The *ducks* fare well in the Thames.

Dumb folks get no lands.

This is a parallel to that, Spare to speak, and spare to speed; and that former, A close mouth catcheth no flies.

E.

EARLY up, and never the nearer.

Early sow, early mow.

It *early* pricks that will be a thorn.

Soon crooks the tree that good gambrel would be.

The *early* bird catcheth the worm.

A penny-worth of *ease* is worth a penny.

It is *easy* to bowl down hill.

It is *easier* to pull down than build.

The longer *east*, the shorter west.

You can't *eat* your cake, and have your cake.

Vorrebbe mangiar la forcaccia e trovar la in tasca. Ital.

Eating and drinking takes away one's stomach.

En mangeant l'appetit se perd. To which the French have another seemingly contrary; *En mangeant l'appetit vient*; parallel to that of ours, One shoulder of mutton drives down another. The Spaniards say, *Comer y rascar todo es empear*: To eat, and to scratch, a man need but begin. He that will *eat* the kernel must crack the nut.

Qui è nuce nucleum esse vult, nucem frangit.—Plaut. Curc. l. i. 55. No gains without pains. *Il faut casser la noix pour manger le noyau.*—Fr. He has two stomachs to *eat*, and one to work.

The Spaniards say, *Al hazer temblar y al comer sudar.* To quake at doing, and sweat at eating.

Madam Parnel, crack the nut, and *eat* the kernel.

Eaten bread is forgotten.

'Tis very hard to shave an *egg*.

Where nothing is, nothing can be had.

An *egg* will be in three bellies in twenty-four hours.

Better half an *egg* than an empty shell.

Better half a loaf than no bread.

Ill *egging* makes ill begging.

Evil persons, by enticing and flattery, draw on others to be as bad as themselves.

All *ekes* [or helps] as the geni-wren said when she pissed in the sea.

Many littles make a mickle; the whole ocean is made up of drops. *Goutte à goutte on remplit la cave.*—Fr. And *Goutte à goutte la mer s'egoute.* Drop by drop the sea is drained.

Empty vessels make the greatest sound.

The scripture saith, A fool's voice is known by multitude of words. None more apt to boast than those who have least real worth; least whereof justly to boast. The deepest streams flow with least noise.

Empty hands no hawks allure.

Better an *empty* house than a bad tenant.

A right *Englishman* knows not when a thing is well.

Whoso hath but a mouth, shall ne'er in *England* suffer droughth. *V. supra.*

For if he doth but open it, it is a chance but it will rain in. True it is, we seldom suffer for want of rain: and if there be any fault in the temper of our air, it is its over-moistness, which inclines us to the scurvy and consumptions; diseases the one scarce known, the other but rare, in hotter countries.

Every thing hath an *end*, and a pudding hath two.

All's well that *ends* well.

Exitus acta probat.

There's never *enough* where nought leaves.

This is an Italian proverb: *Non vi è di bastanza se niente avanza*
It is hard so to cut the hair, as that there should be no want, and nothing to spare.

Enough is as good as a feast.

Assez y a, si trop n'y a. Fr.

Better be *envied* than pitied.

This is a saying in most languages, although it hath a little of the nature of a proverb in it. Φθονέεσθαι κρέσσον 'βστυ ἢ οἰκτεῖρεσθαι.—Herodot. in Thalia. 'Αλλ' ὁμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος.—Pindar. *Piu tosto invidia che compassione.*—Ital.

Essex stiles, *Kentish* miles, and *Norfolk* wiles, many men beguiles.

For stiles, *Essex* may well vie with any county of England, it being wholly divided into small closes, and not one common field, that I know of, in the whole county. Length of miles I know not what reason *Kent* hath to pretend; for, generally speaking, the farther from London, the longer the miles; but for cunning in the law, and wrangling, *Norfolk* men are justly noted. The curious may see a farther illustration of this proverb in Grose's Provincial Glossary.

Evening orts are good morning fodder.

The *evening* crowns the day.

Un bel morire, tutta la vita honora. A fair death crowneth the whole life.

Dicique beatus

Ante obitum nemo supremaque funera debet. Ovid.

Exitus acta probat. *Al finir del gioco, si vede che ha guadagnato.* At the end of the game is seen who is the winner.

Every man has his hobby-horse.

Every one hath his failing; a favourite pursuit.

Of two *evils*, the least is to be chosen.

This reason the philosopher rendered, why he chose a little wife.

He sucked *evil* from the dug.

Exchange is no robbery.

A bad *excuse* is better than none at all.

Experience is the mistress of fools.

Experientia stultorum magistra. Wise men learn by others' harms, fools by their own, like Epimetheus, ὃς ἐπεὶ κακὸν ἔχε νόησε. The Spaniards say, *La experiencia es madre de la ciencia.*

The *eye* is a shrew.

What the *eye* sees not, the heart rues not.

Le cœur ne veut douloir ce que l'œil ne peut voir.—Fr. *Ojos que no veen, corazón no quebrantan.*—Span. Therefore, it is not good to peep and pry into every corner, to be too inquisitive into what our servants or relations do or say, lest we create ourselves unnecessary trouble.

Better *eye* out, than always aking, [or watching.]

He that winketh with one *eye*, and seeth with the other, I would not trust him though he were my brother.

This is only a physiognomical observation.

He that has but one *eye*, sees the better for it.

Better than he would do without it: a ridiculous saying.

F.

FACE to face, the truth comes out.

Faint heart never won a fair lady.

'Αλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὐποτε τρόπαιον ἐστήσαντο. *Suidas ex Eupolide, Timidi nunquam statuere tropæum. Le couard n'aura belle amie.—Fr. For, Audentes fortuna juvat. A los osados ayuda la fortuna.—Span.*

Faint praise is disparagement.

Fair feathers make fair fowls.

Fair clothes, ornaments, and dresses, set off persons, and make them appear handsome, which, if stripped of them, would seem but plainly and homely. God makes, and apparel shapes. *I panni rifanno le stanghe, vesti una colonna e pur una donna.—Ital.*

Fair and softly goes far in a day.

Pas à pas on va bien loin.—Fr. Chi va piano va sano è anche lontano.—Ital. He that goes softly, goes sure, and also far. He that spurs on too fast at first setting out, tires before he comes to his journey's end. *Festina lentè.*

Fair in the cradle, and foul in the saddle.

A *fair* face is half a portion.

Praise a *fair* day at night.

Or else you may repent; for many times clear mornings turn to cloudy evenings. *La vita il fine e'l di loda la sera.* The end commends the life, and the evening the day.

The *fairest* silk is soonest stained.

This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are most easily drawn away by evil company.

Men speak of the *fair* as things went with them there.

If a man once *fall*, all will tread on him.

Dejecta arbore quivis ligna colligit. Vulgus sequitur fortunam et odit damnatos.—Juven. When the tree is fallen, every man goeth to it with his hatchet.—Fr.

There's *falsehood* in fellowship.

Common *fame's* seldom to blame.

A general report is rarely without some ground. No smoke without some fire. *Φήμι δ' ἔτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ λαοὶ φημίζουσι, θεὸς γὰρ τίς ὅσση καὶ αὐτή.—Hesiod.*

Too much *familiarity* breeds contempt.

Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia Plutarch.

Fancy passes beauty.

Fancy may bolt bran, and think it flour.

You can't *fare* well, but you must cry roast-meat.

Sasse bonne farine sans trompe ni buccine.—Fr. Bolt thy fine meal, and eat good paste, without report or trumpet's blast. *Οἱ δειψῶντες σιωπῇ πίνουσι.* They that are thirsty, drink silently.

Si corvus tacuisset haberet

Plus dapis et rixæ multò minùs invidiæque. Horat.

Far fetch'd, and dear bought, is good for ladies.

Vache de loin a lait assez. Fr.

Far folks fare well, and fair children die.

People are apt to boast of the good and wealthy condition of their *far*-off friends, and to commend their dead children.

The *farthest* way about is the nearest way home.

What is gained in the shortness may be lost in the goodness of the way.
Compendia plerumque sunt dispendia.

'Tis good *farting* before one's own fire.

A man *far* from his good, is near his harm.

Qui est loin du plat est pres de son dommage. Fr.

As good to be out of the world as out of the *fashion*.

Fat drops fall from fat flesh.

Fat paunches make lean pates.

Some say, Full bellies make empty skulls.

Fat sorrow is better than lean sorrow.

Better have a rich husband, and a sorrowful life, than a poor husband, and a sorrowful life with him; spoken to encourage a maid to marry a rich man, though ill conditioned.

Little knows the *fat* sow what the lean one means.

Where no *fault* is, there needs no pardon.

A *fault* once denied, is twice committed.

Every man hath his *faults*; or, He is lifeless that is faultless.

Ut vitiis nemo sine nascitur. Quisque suos patimur manes.

They that *feal* [*i. e.* hide] can find.

'Tis good to *fear* the worst, the best will save itself.

No *feast* to a miser's.

Il n'est banquet que d'homme chiche. Fr.

Little difference between a *feast* and a belly-full.

Better come at the latter end of a *feast* than the beginning of a fray.

A *feast* is not made of mushrooms only.

Feasting makes no friendship.

Feeling hath no fellow.

No *fence* against a flail. Ill fortune.

Some evils and calamities assault so violently, that there is no resisting or bearing them off.

No man loves his *fetters*, though of gold.

Next to health, and necessary food, no good in this world more desirable than liberty.

Fields have eyes, and woods have ears.

Bois ont oreilles, et champs œillets.—Fr. Some hear and see him whom he heareth and seeth not; for fields have eyes, and woods have ears, ye wot.—*Heywood*.

The *finest* lawn soonest stains.

The *finest* shoe often hurts the foot.

There is no *fire* without some smoke.

Nul feu sans fumée.—Fr. *Donde fuégo se haze humo sale.*—Span.

Fire and water are good servants, but bad masters.

First come, first served.

Qui premier arrive au moulin, premier doit moudre. Fr.

'Tis ill *fishing* before the net. One would rather think after the net.

No *fishing* to fishing in the sea.

Il fait beau pescher en eau large.—Fr. 'Tis good fishing in large water.

Fishes are cast away that are cast into dry ponds.

'Tis good *fishing* in troubled waters.

Il n'y a pesche qu'en eau troublé.—Fr. In troubled waters; that is, in a time of public calamity, when all things are in confusion.

Fresh *fish*, and new-come guests, smell by that they are three days old.

L'hoste et le poisson passe trois jours puent.—Fr. *Piscis nequam est nisi recens.*—Plaut. Ordinary friends are welcome at first, but we soon grow weary of them.

Fish are not to be caught by a bird-call.

The best *fish* swim near the bottom.

Still he *fisheth* that catcheth one.

Toujours pesche qui en prend un. Fr.

When *flatterers* meet, the devil goes to dinner.

Where every hand *fleeceth*, the sheep goes naked.

All *flesh* is not venison.

This is a French proverb. *Toute chaire n'est pas venaison.*

Flesh stands never so high, but a dog will venture his

A *flow* will have an ebb.

No *flying* without wings ; or, He would fain *fly*, but he wants feathers.

Sine pennis volare haud facile est.—Plaut. in *Pœnulo*. Nothing or moment can be done without necessary helps, or convenient means. *Non si puo volar senza ale.*—Ital.

How can the *foal* amble, when the horse and mare trot ?

Follow the river, and you'll get to the sea.

Folly is the product of all countries.

Gli pazzi crescono senza inaffiarli. Ital.

A *fool* and his money are soon parted.

No *fool* like the old fool.

Every man hath a *fool* in his sleeve.

Fools will be meddling.

A *fool* may ask more questions in an hour, than a wise man can answer in seven years.

A *fool* may put somewhat in a wise body's head.

A *fool's* bolt is soon shot.

De fol juge breve sentence.—Fr. A foolish judge passes a quick sentence.

As the *fool* thinks, so the bell tink, or clinks.

Fools set stools for wise folks to stumble at.

Fools build houses, and wise men buy them.

Fools make feasts, and wise men eat them.

Le fols font la fete et les sages le mangent.—Fr. The same almost word for word. So in the Spanish, *Los locos hazen los banquetes, y los sabios los comen.*

Fools lade water, and wise men catch the fish.

The *fool* will not part with his bauble for the Tower of London.

If every *fool* should wear a bauble, fuel would be dear

Si tous les fols portoient le marrotte, on ne scait de quel bois on s'echaufferoit.—Fr.

Send a *fool* to the market, and a fool he will return again.

The Italians say, *Chi bestia va à Roma bestia retorna.* He that goes a beast to Rome, returns thence a beast. Change of places changes not men's minds or manners. *Cælum non animum mutant qui trans mare currunt.*

Fortune favours *fools* ; or, *Fools* have the best luck.

Fortuna favet fatuis. 'Tis but equal, nature having not, that fortune should do so.

A *fool's* tongue is long enough to cut his own throat.

'Tis good to go on *foot* when a man hath a horse in his hand.

A l'aise marche à pied qui mene son cheval par la bride. Fr.

Forbearance is no acquittance.

In the *forehead* and the eye, the lecture of the mind doth lie.

Vultus index animi.

To forget a wrong is the best revenge.

Delle ingiurie il remedio è lo scordarsi.—Ital. *Infirmi est animi exiguis voluptas ultio.*—Juvenal.

'Tis not good praising a *ford* 'till a man be over.

Fore-warned, fore-armed. *Præmonitus, præmunitus.*

Forecast is better than work-hard.

Every one's faults are not written in their *foreheads*.

The *fox* preys farthest from his hole.

To avoid suspicion. Crafty thieves steal far from home.

The *fox* never fares better than when he is bann'd, [or curs'd.]

Populus me sibilat at mihi plaudo

Ipsæ domi, quoties nummos contemplor in arca. Horat.

'Tis an ill sign to see a *fox* lick a lamb.

When the *fox* preaches, beware of your geese.

The French say, *Le renard preche aux poules*; when an artful person is deluding the ignorant by his harangues.

Fire, quoth the *fox*, when he pissed on the ice. *He saw it smoked, and thought there would be fire ere long.*

This is spoken in derision to those which have great expectation from some fond design or undertaking, which is not likely to succeed.

Fie upon hens (quoth the *fox*,) because he could not reach them.

Assi dixo la zorra a las uvas, no pudiendo las alcanzar que no estavan maduras.—Span.

The *fox* knows much, but more he that catcheth him.

Muito sabe a zeposa, mas mais quem a toma.—Port. The Spaniards say, *Mucho sabia el cornudo pero mas quien se los puso.* The cuckold was cunning; but he was more cunning that cuckolded him. This is applicable to a man who has a great conceit of himself, but is outwitted or over-reached by another.

Every *fox* must pay his own skin to the flayer.

Tutte le volpi si truovano in pelliceria.—Ital. *Enfin les renards se trouvent chez le pelletier.*—Fr. The crafty are at length surprised. Thieves most commonly come to the gallows at last.

A *fox* should not be of the jury at a goose trial.

What's *freer* than a gift?

He is my *friend* that grindeth at my mill.

That shews me real kindness. The Italians say, *Così è il mio sic che vuole il bene mio.*

A *friend* in need is a friend indeed.

The Spaniards say, *Mas vale buen amigo que parlante p...*

Prove thy *friend* ere thou have need.
 All are not *friends* that speak us fair.
 He's a good *friend* that speaks well of us behind our backs.
 No longer foster, no longer *friend*.

El pan comido la compañía deshecha. Span.

As a man is *friended*, so the law is ended.
 Where shall a man have a worse *friend* than he brings from home? *Somerset*.

Friends may meet, but mountains never greet.

Mons cum monte non miscebitur: pares cum paribus. Two haughty persons will seldom agree together. *Deux hommes se rencontrent bien, mais jamais deux montagnes.*—Fr.

Many kinsfolk, few *friends*.

One's kindred are not always to be accounted one's friends, though in our language they be synonymous terms. There is a friend that sticketh closer than a brother.

God send me a *friend* that may tell me my faults: if not, an enemy, and to be sure he will.

One God, no more; but *friends* good store.

Ἐἷς Θεὸς καὶ φίλοι πολλοί. *Unus Deus, sed plures amici parandi.*

Wherever you see your *friend*, trust yourself.

A *friend* is never known till one have need.

Amicus certus in re incerta cernitur. Cic. ex Ennio.

Scilicet ut fulvum spectatur in ignibus aurum,

Tempore sic duro est inspicienda fides. Ovid.

Ἀνδρὸς κακῶς πρῶσσοντος ἐκποδῶν φίλοι. Friends stand afar off when a man is in adversity.

Here's to our *friends*, and hang up the rest of our kindred.

Friendship is not to be bought at a fair.

Friendship consists not in saying, What's the best news?

What was good the *friar* never loved?

When the *friar's* beaten, then comes James.

Μετὰ τὸν πόλεμον ἡ συμμαχία. *Sic est ad pugnae partes re peracta veniendum.*

The *friar* preached against stealing, when he had a pudding in his sleeve.

Il frate predicava, che non si dovesse robbare, e l'ui haveva l'occha nel scolarario.—Ital. The same with the English, only *goose* instead of *pudding*.

To *fright* a bird is not the way to catch her.

Qui veut prendre un oiseau qu'il ne affarouche.—Fr. The same with the English.

The *frog* cannot out of her bog.

Frost and fraud both end in foul.

A saying ordinary in the mouth of Sir Thomas Egerton, Lord Chancellor.

Frugality is an estate.

Take away *fuel*, take away flame.

Remove the tale-bearer, and contention ceaseth. *Sine Cerere et Libero friget Venus.*

G.

TOUCH a *galled* horse on the back, and he'll kick, [or wince.]

Non parlate di corda in casa delle appicato. Ital.

Try your skill in *galt* first, and then in gold.

In care periculum, subaudi fac. *Ceres olim notati sunt, quod primi vitam mercede locabunt.* They were the first mercenary soldiers. Practice new and doubtful experiments in cheap commodities, or upon things of small value.

Every *gap* hath its bush.

You may *gape* long enough ere a bird fall into your mouth.

He that *gapeth* until he be fed, well may he gape until he be dead.

C'est folie de béer contre un four. Fr.

No *gaping* against an oven.

Make not a *gauntlet* of a hedged glove.

What's a *gentleman* but his pleasure?

Gentility without ability is worse than plain beggary.

A *gentleman* without living is like a pudding without suet.

Gentry sent to market will not buy one bushel of corn.

Geese with geese, and women with women.

Giff gaffe was a good man, but he is soon weary.

Giff gaffe is one good turn for another.

Giff gaffe makes good fellowship.

Look not a *gift* horse in the mouth.

It seems this was a Latin proverb in Hierom's time: Erasmus quotes it out of his preface to his Commentaries on the Epistle to the Ephesians:

Noli (ut vulgare est proverbium) equi dentes inspicere donati. A caval donato non guardar in bocca.—Ital. A cheval donné il ne faut pas regarder aux dents.—Fr. It is also in other modern languages.

There's not so bad a *Gill* but there's as bad a *Will*.

Giving much to the poor doth increase a man's store.

According to the Scriptures, He who giveth to the poor, lendeth to the Lord.

Give a thing and take a thing, &c.

Or, *Give* a thing and take again,

And you shall ride in hell's wain.

Plato mentions this as a child's proverb in his time; *Τῶν ὀρθῶς δοθέντων ἀφαίρεσις οὐκ ἔστι*; which with us also continues a proverb among children to this day.

Better fill a *glutton's* belly than his eye.

Les yeux plus grands que le pance.—Fr. *Piu tosto si satola il ventre che l'occhio.*—Ital.

A belly full of gluttony will never study willingly.

i. e. The old proverbial verse,

Impletus venter non vult studere libenter.

Man doth what he can, and *God* what he will.

When *God* wills, all winds bring rain.

Deus undecunque juvat modò propitius.—Fras. *La ou Dieu veut il pleut.*

—Fr. When *God* pleases, the most unlikely things turn to our advantage.

God sends corn, and the devil mars the sack.

God sends cold after clothes.

After clothes, *i. e.* according to the people's clothes. *Dieu donne le froid selon le drap.*—Fr. *Dios da el frio, conforme a la ropa.*—Span. *God* gives every man what he is able to bear.

God is where he was.

Spoken to encourage people in any distress.

Not *God* above gets all men's love.

'Ουδὲ γὰρ ὁ Ζεὺς οὔθ' ὕων πάντας ἀνδάνει οὔτ' ἀνέχων. Theogn.

God knows well which are the best pilgrims.

A quien Dios quiere bien la casa le sabe. Span.

God reaches us good things with our own hands.

What *God* will, no frost can kill.

Tell me with whom thou *goest*, and I'll tell thee what thou doest.

La mala compagnia è quella che mena huomini à la furca.—Ital. *Dizeme com quem andas, dirte hei que manhas has.*—Port.

Gold goes in at any gate, except Heaven's.

Philip, Alexander's father, was reported to say, that he did not doubt to take any castle or citadel, let the ascent be never so steep and difficult, if he could but drive up an ass laden with gold to the gate. *Monoye fait tout.*—Fr.

All is not *gold* that glisters.

Tout ce qui luit n'est pas or.—Fr. *Non è oro tutto quel che luce.*—It *Fronti nulla fides.*—Juven. *No es todo oro lo que reluce.*—Span.

A man may buy *gold* too dear.

Golden dreams make men awake hungry.

Though *good* be good, yet better is better, or better carries it.

That's my *good* that does me good.

Never *good* that mind their belly so much.

Some *good* things I do not love; a good long mile, good small beer, and a good old woman.

Good enough is never ought.

Good cheap is dear at the long run.

A *good* man can no more harm than a sheep.

Good paymasters need no surety.

Ill-gotten *goods* seldom prosper.

Della robba di mal acquista non se ne vede allegrezza.—Ital. And, *Vin presto consumato l'ingiustamente acquistato.* *De mal è venu l'agneau et i mal retourne le peau.*—Fr. To naught it goes that came from naught. *Κακα κέρδεα ἰσ' ἄργουν.* *Mala lucra æqualia damnis.* *Malè parita malè dilabuntur* : and, *De malè quæsitis vix gaudet tertius hæres.*—Juven.

So got, so gone.

A padre ganador, hijo despendedor. Span.

That that's good sauce for a *goose*, is good for a gander.

This is a woman's proverb.

There's meat in a *goose's* eye.

As deep drinketh the *goose* as the gander.

Goose, and gander, and gosling, are three sounds, but one thing.

A *goshawk* beats not at a bunting.

Aquila non capit muscas.

Grace will last, favour will blast.

Grasp no more than thy hand will hold.

While the *grass* grows the steed starves.

Caval non morire, che herba de venire. Ital.

Grass grows not upon the highway.

A *great* lord is a bad neighbour.

Une grande riviere est un mauvais voisin. Fr.

Great marks are soonest hit.

Great ships require deep waters.

Great braggers, little doers.

Del dicho al hecho dy gran trecho. Span.

Great gifts are from great men.

Grey and green make the worst medley.

Turpe senex miles, turpe senilis amor.—Ovid. An old lecher is compared to an onion or leek, which hath a white head but a green tail.

Grey hairs are death's blossoms.

Grief pent up will burst the heart.

Guests that come by daylight are best received.

Huesped con sol ha honor. Span.

Guilt is always jealous.

The *gull* comes after the rain.

H.

HACKNEY mistress, *hackney* maid.

Ὅποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες.—Cic. Epist. Att. 5. *Qualis hera tales pedissequæ. Et, τὰς δεποίνας αἱ κύνες μεμύμεναι. Catulæ dominam imitantur. Videas autem (inquit Erasmus) et Melitæas, opulentarum mulierum delicias, fastum, lasciviam totamque ferè morum imaginem reddere. Qual es la cabra, tel es la hija que la mama.—Span. De mauvais corbeau, mauvais œuf.—Fr.*

Had I fish, 'tis good without mustard.

Half an acre is good land.

No halting before a cripple.

For fear of being detected. Il ne faut pas clocher devant un boiteux.—Fr.

Put not the hand between the bark and the tree.

i. e. Meddle not in family affairs.

You are a good hand to lift a lame dog over a stile.

Help, hands, for I have no lands.

He is handsome that handsome doth. Span.

She who is born handsome is born married.

Che nasce bella nasce maritata. Ital.

Half an hour's hanging hinders five miles riding.

'Tis better to be happy than wise.

E meglio esser fortunato che savio.—Ital. Gutta fortunæ præ dolis sapientiæ. Mieux vaut un once de fortune qu'une livre de sagesse.—Fr.

An ounce of good fortune is better than a pound of wisdom.

Happy is he whose friends were born before him.

i. e. Who hath rem non labore parandam sed relictam,

Happy is he who hath sowed his wild oats by time.

Happy man happy dole; or, Happy man by his dole.

Happy is the child whose father went to the devil.

For commonly they who first raise great estates, do it either by usury and extortion, by fraud and cozening, or by flattery, and ministering to other mens' vices.

Some have the hap, some stick in the gap.

Hap and half-penny goods enough.

Ventura te de Deus hijo, que el saber poco te basta.—Span. i. e. Good luck is enough, though a man hath not a penny left him. Fortune often raises a man more than merit.

Set hard heart against hard hap.

Tune cede malis, sed contrà audentior ito. In re mala animo si bono utare adjuvat.

Hard with hard makes not the stone wall.

Duro con duro non fa mai buon muro —Ital. Though I have seen, at Ariminum, in Italy, an ancient Roman bridge made of hewn stone, laid together without any mortar or cement.

Hard fare makes hungry bellies.

Where we least think, there goeth the *hare* away.

Harm watch, *harm* catch.

King *Harry* loved a man. *i. e.* Valiant men love such as are so, and hate cowards.

Harrow hell, and rake up the devil.

Most *haste*, worst speed.

Come s' ha fretta non si fa mai niente che stia bene.—Ital. *Qui trop se hâte en chemin, en beau chemin se fourvoye souvent.*—Fr. He that walks too hastily, often stumbles in plain way. *Qui nimis properè minis prosperè, et nimium properans seriùs absolvit.* —*Canis festinans cecos parit catulus.* —*Festina lentè.* Tarry a little, that we may make an end the sooner, was a saying of Sir Amias Paulet. *Presto et bene non si conviene.*—Ital. Hastily and well never meet.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.

As the man said to him on the tree top, Make no more *haste* when you come down than when you went up.

Haste trips up its own heels.

Nothing must be done *hastily* but killing of fleas.

A *hasty* man never wants woe.

Olla que mucho yerve, sabor perde. Span.

Hasty people will never make good midwives.

Hasty gamesters oversee.

No *haste* to hang true men.

'Tis good to have a *hatch* before the door.

High flying *hawks* are fit for princes.

Have not the cloak to make when it begins to rain.

Make *hay* while the sun shines.

A great *head* and a little wit.

This is only for the clinch-sake become a proverb; for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed. The Spaniards say, *Cabello luengo y corto el seso.* Long hair, and little brains.

Better be the *head* of a pike than the tail of a sturgeon.

Il veut mieux etre le premier de sa race que le dernier. Fr.

Better be the *head* of a dog than the tail of a lion.

Meglio è esser capo di lucertola che coda di dragone. Ital.

Better be the *head* of a sprat than the tail of a sturgeon.

E meglio esser capo di cardella che coda di storione. Ital.

Better be the *head* of an ass than the tail of a horse.

Better be the *head* of the yeomanry than the tail of the gentry.

E meglio esser testa di luccio che coda di storione.—Ital. These five proverbs have all the same sense, *viz.* Men love priority and precedency, had

rather govern than be ruled, command than obey, lead than be led, though in an inferior rank and quality.

He that hath no *head*, needs no hat.

Qui n'a point de tête n'a que faire de chaperon. Fr.

A man is not so soon *healed* as hurt.

You must not pledge your own *health*.

Health is better than wealth.

The more you *heap*, the worse you cheap.

The more you rake and scrape, the worse success you have; or the more busy you are, and stir you keep, the less you gain.

He that *hears* much, and speaks not all, shall be welcome both in bower and hall.

Parla poco, ascolta assai, e non fallirai. Ital.

Hearts may agree, though heads differ.

Where the *hedge* is lowest, commonly men leap over.

Chacun joue au roi despouille.—Fr. They that are once down, shall be sure to be trampled on.

Take *heed* is a good read.

Or, as another proverb hath it, Good take heed doth surely speed. *Abundans cautela non nocet.* The Spaniards say, *Cuyda bien de lo que hazes no te fies de rapaces.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The French say, *Qui n'a cœur ait jambes*; and the Italians, in the same words, *Chi non ha cuore habbi gambe*. He that hath no heart, let him have heels. So we see nature hath provided timorous creatures, as deers, hares, and rabbits, with good heels to save themselves by flight.

They that be in *hell* think there's no other heaven.

Every *herring* must hang by his own gill.

Every tub must stand on its own bottom. Every man must give an account for himself.

Hide nothing from thy minister, physician, and lawyer.

Al confessor, medico, ed avvocato, non si dè tener il vero celato.—Ital. He that doth so, doth it to his own harm or loss; wronging thereby either his soul, body, or estate.

High places have their precipices.

Look not too *high*, lest a chip fall in thine eye.

Noli altum sapere. Mr. Howel hath it, Hew not too high, &c. according to the Scottish Proverb.

The *highest* standing, the lower fall.

Tolluntur in altum ut lapsu graviora ruant. The nigher flood hath always the lower ebb.

The *highest* tree hath the greatest fall.

Celsa graviore casu decidunt turres. Horat.

Up the *hill* favour me, down the hill beware thee.

Every man for *himself*, and God for us all.

Ogni un per se, e Dio per tutti.—Ital. *Cada uno en su casa, y Dios en la de todas.*—Span. Every one in his own house, and God in all of them.

'Tis hard to break a *hog* of an ill custom.

Ne'er lose a *hog* for a halfpenny-worth of tar.

A man may spare in an ill time; as some who will rather die than spend ten groats in physic. Some have it, Lose not a sheep, &c. Indeed, tar is more used about sheep than swine. Others say, Lose not a ship, &c.

He that has but one *hog*, makes him fat; and he that has but one son, makes him a fool.

A man may *hold* his tongue in an ill time.

Amyclas silentium perdidit. It is a known story, that the Amycleans having been often frightened and disquieted with vain reports of the enemy's coming, made a law that no man should bring or tell any such news. Whereupon it happened, that, when the enemies did come indeed, they were surprised and taken. There is a time to speak as well as to be silent.

Who can *hold* that they have not in their hand? *i. e.* a f—t.

Home is home, though it be never so homely.

Οἶκος φίλος οἶκος ἀριστος. Because there we have the greatest freedom. V. Erasm. *Bos alienus subinde prospectat foras.*

An *honest* man's word is as good as his bond.

God made you an *honester* man than your father.

A *honey* tongue, a heart of gall.

Boca de mel coração de fel.—Port. *Palabras de santo y uñas de gato.*—Span.

Honours change manners.

Honores mutant mores. As poverty depresseth and debaseth a man's mind, so great place and estate advance and enlarge it, but many times corrupt and puff it up.

Where *honour* ceaseth, there knowledge decreaseth.

Honos alit artes. *Quis enim virtutem amplectitur ipsam præmia si tol- las?* On the other side,

*Sint Mecænates non deerunt Flacce Marones :
Virgiliúmque tibi vel tua rura dabunt.*

A *hook* well lost to catch a salmon.

Il faut perdre un véron pour pêcher un saumon. Fr.

If it were not for *hope*, the heart would break.

Spes alunt exules. *Spes servat afflictos.* *Ἀνὴρ ἀτυχῶν σώζεται ταῖς ἐλπίσι.*

*Spes bona dat vires, animum quoque spes bona firmat.
Vivere spe vidi qui moriturus erat.*

Hope well, and have well, quoth Hickwell.

Hope is a good breakfast, but a bad supper.

Hopes delayed hang the heart upon tenter-hook.

You can't make a horn of a pig's tail.

Parallel hereto is that of Apostolius, ὄνον οὐρά τηλίαν οὐ ποιεῖ. **An**
 ass's tail will not make a sieve. *Ex quovis ligno non fit Mercurius* **We**
 also say, You cannot make velvet of a sow's ear.

Horns and grey hairs do not come by years.

Who hath *horns* in his bosom, let him not put them on his head.

Let a man hide his shame, not publish it.

'Tis a good *horse* that never stumbles; and a good wife that never grumbles.

Il n'y a si bon cheval qui ne bronche.—Fr. *Quandóque bonus dormitat Homerus.* *Quem quer cavallo sem tacha, sem elle se acha.*—Port.
 The Italians say, *Chi ferra inchioda*; Who shoes a horse, pricks him.

A good *horse* cannot be of a bad colour.

A good *horse* often wants a good spur.

'Tis an ill *horse* will not carry his own provender.

'Tis an ill *horse* can neither whinny nor wag his tail.

Let a *horse* drink when he will, not what he will.

A man may lead a *horse* to the water, but he cannot make him drink unless he will.

On ne fait boire à l' asne quand il ne veut.—Fr. And, *On a beau mener le bœuf à l'eau s'il n'a soif.*—Fr. In vain do you lead the ox to the water if he be not thirsty.

A restive *horse* must have a sharp spur.

The common *horse* is worst shod.

The best *horse* needs breaking, and the aptest child needs teaching.

Where the *horse* lies down, there some hair will be found
Fuller's Worth.

A galled *horse* will not endure the comb.

Il tignosa non ama il pettine.—Ital. *Jamais tigneux n'aime le pigne.*—Fr. And. *Cheval roigneux n'a cure qu'on l'estrille.*—Fr.

You may know the *horse* by his harness.

They are scarce of *horse-flesh* where two and two ride on a dog.

A short *horse* is soon wisp'd, and a bare a— soon kiss'd.

Some say, A short horse is soon curried. *Quien poco sabe presto lo reza.*
 He that knows little, soon repeats it.

The *horse* that draws his halter is not quite escaped.

Non à scappato chi strascina la catena dietro.—Ital. *Il n'est pas eschappés qui traine son lien.*—Fr.

Trust not a *horse's* heel, nor a dog's tooth.

Ab equinis pedibus procul recede.

A running *horse* is an open sepulchre.

Cavallo corriente sepoltura aperta. Ital.

He that hires the *horse* must ride before.

The fairer the *hostess*, the fouler the reckoning.

Belle hostesse c'est un mal pour la bourse.—Fr. *El huespeda hermosa, mal para la bolsa.*—Span.

Hot sup, hot swallow.

Hot men harbour no malice.

Better one's *house* too little one day, than too big all the year after.

When thy neighbour's *house* is on fire, beware of thine own.

Tua res agitur paries cum proximus ardet.

A man's *house* is his castle.

This is a kind of law proverb; *Jura publica favent privato domus.* The Portuguese say, *Cada hum em sua casa e rey.*

He that builds a *house* by the highway side, it is either too high or too low.

Chi fabbrica la casa in piazza, ó che è troppo alta ó troppo bassa. Ital.

He that buys a *house* ready wrought, hath many a pin and nail for nought.

Il faut acheter maison fait et femme à faire.—Fr. A house ready made, and a wife to make. Hence we say, Fools build houses, and wise men buy them.

When a man's *house* burns, 'tis not good playing at chess.

A man may love his *house* well, and yet not ride on the ridge.

A man may love his children and relations well, and yet not cocker them, or be foolishly fond and indulgent to them.

Huge winds blow on high hills.

Feruntque summos fulmina montes. Horat.

Hunger is the best sauce.

Appetito non vuol salse.—Ital. *Il n'y a sauce que d'appetit.*—Fr. This proverb is reckoned among the aphorisms of Socrates; *Optimum cibi condimentum fames, sitis potus.*—Cic. lib. 2. de Finibus. *A fome he boa mostarda.*—Port.

Hunger will break through stone walls.

Hungry flies bite sore.

The horse in the fable, with a galled back, desired the flies that were full might not be driven away, because hungry ones would then take their places.

They must *hunger* in frost that will not work in heat.

A *hungry* horse makes a clean manger.

A la hambre no ay pan malo. Span.

Hunger makes hard bones sweet beans.

Erasmus relates as a common proverb, (among the Dutch, I suppose,) Hunger makes raw beans relish well, or taste of sugar. *Manet hodiéque vulgò tritum proverbium Famem efficere ut crudæ etiam fabæ saccharum sapiant.* Darius in his flight, drinking puddle-water defiled with dead carcasses, is reported to have said, that he never drank any thing that was more pleasant: for, saith the story, *Neque enim sitiens unquam biberat*: he never had drank thirsty. The full stomach loatheth the honey-comb; but to the hungry, every bitter thing is sweet.—*Prov. Τοῖς σίτου ἀποροῦσι σπονδάξονται δι ὀροβοί.*

Hunger and cold deliver a man up to his enemy.
All are not *hunters* that blow the horn.

I, J.

EVERY *Jack* must have his *Gill*.

Chacun demande sa sorte.—Fr. *Cada hum folga com o seu igual.*—Port. Like will to like. It ought to be written *Jyll*, for it seems to be a nick name for *Julia*, or *Juliana*.

A good *Jack* makes a good *Gill*.

Bonus dux bonum reddit comitem. Inferiors imitate the manners of superiors; subjects of their princes, servants of their masters, children of their parents, wives of their husbands. *Præcepta ducunt, exempla trahunt.*

Jack would be a gentleman if he could but speak French.

This was a proverb when the gentry brought up their children to speak French. After the Conquest, the first kings endeavoured to abolish the English language, and introduce the French.

More to do with one *Jack-an-apes* than all the bears.

Jack would wipe his nose if he had it.

Jack in an office is a great man.

Jack Sprat would teach his grandame.

Ante barbam doces senes. The French say, *Les oisons menent paitre les oies.* The goslings lead the geese.

Of *idleness* comes no goodness.

Idleness must thank itself if it goes barefoot.

Better to be *idle* than not well occupied.

Præstat otiosum esse quàm nihil agere.—Plin. Epist. *Il vaut mieux être oisif que de ne rien faire.*—Fr. Better be idle than do that which is to no purpose, or as good as nothing; much more than that which is evil.

An *idle* brain is the devil's shop.

Some say, Workhouse.

Idle folks have the most labour.

Some say, Idle people take the most pains.

Idle folks lack no excuses.

A young man *idle*, an old man needy.

Giovane otioso, vecchio bisognoso. Ital.

Do *jeer* poor folks, and see how 'twill thrive.

No *jesting* with edge tools, or with bell-ropes

Tresca non i fanti e lascia star i santi.—Ital. Play with children, and let the saints alone.

Jests, like sweetmeats, have often sour sauce.

When the demand is a *jest*, the fittest answer is à scoff.

Better lose a *jest* than a friend.

A la burla dexarla quando mas agrada. Span.

Ill news comes a-pace.

Ill weeds grow a-pace.

Mauvaise herbe croit toujours.—Fr. *Pazzi crescono senza inaffiargli.*—Ital. Fools grow without watering. *A mauvais chien la queue lui vient.*—Fr. *Herba mala presto cresce.*—Ital.

Ill will never said well.

Ill got, ill spent.

Acquerir mechamment et depenser sottement. Fr.

Ill luck is worse than found money.

When *ill* luck falls asleep let nobody wake her.

Quando la mala ventura si duorme, nadie la despierte. Span.

An *inch* breaks no squares. *Some add*, in a burn of thorns.

Pour un petit ni avant ni arriere. Fr.

An *inch* in a miss is as good as an ell.

Industry is Fortune's right hand, and Frugality her left.

Ingratitude is the daughter of pride.

Joan's as good as my lady in the dark.

Λύχνου ἀρθέντος γύνη πᾶσα ἡ αὐτή. Erasmus draws this to another sense, viz. There is no woman chaste where there is no witness; but I think he mistakes the intent of it, which is the same with ours—When candles are out, all cats are grey.

No *joy* without annoy.

Extrema gaudii luctus occupat: And, *Usque adeò nulla est sincera voluptas, sollicitumque aliquid lætis intervenit.*

Joy surfeited turns to sorrow.

Strike while the *iron* is hot.

Infin che il ferro è caldo bisogna batterlo.—Ital. *Il fait bon battre le fer tandis qu'il est chaud.*—Fr. People must then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, some of them will cool.

He that will not endure to *itch*, must endure to smart.

K.

Ka me, and I'll *ka* thee.

Da mihi mutuum testimonium.—Cic. Orat. pro Flacco. Lend me an oath or testimony. Swear for me, and I'll do as much for you. Or, Claw me

and I'll claw you. Commend me, and I'll commend you. And *Pro Delo Calauriam*. Neptune changed with Latona, Delos for Calauria.

Keep some till furthermore come.

The *kettle* calls the pot black a—e.

La padella dice al paiuolo fatte in là, che tu non mi tinga.—Ital. *Il lavasso fabeffe de la pignata.*—Ital. We also say, The chimney-sweeper bids the collier wash his face.

All the *keys* hang not at one man's girdle.

A piece of *kid's* worth two of a cat.

Who was *killed* by a cannon bullet, was cursed in his mother's belly.

The *kiln* calls the oven burnt-house.

'Tis good to be near of *kin* to an estate.

Every one is a-*kin* to the rich man.

Ogni uno è pariente del ricco. Ital.

Kings love the treason, but not the traitor.

Los reyes se pagan de la traycion, pero no del traydor. Span.

A *king's* favour is no inheritance.

A *king's* cheese goes half away in parings.

Kissing goes by favour.

Better *kiss* a knave than be troubled with him.

He that *kisseth* his wife in the market-place shall have enough to teach him.

If you can *kiss* the mistress, never kiss the maid.

To *kiss* a man's wife, or wipe his knife, is but a thankless office.

Many *kiss* the child for the nurse's sake.

A carrion *kite* will never make a good hawk.

On ne sauroit faire d'une buse un épervier. Fr.

A fat *kitchen*, a lean will. Ital.

Knaves and fools divide the world.

When *knaves* fall out, true men come by their goods.

Les larrons s'entrebattent, les larcins se descouvrent.—Fr. When highwaymen fall out, robberies are discovered.

Knavery may serve for a turn, but honesty is best at long-run.

The more *knave*, the better luck.

Two cunning *knaves* need no broker : or, A cunning knave, &c.

'Tis as hard to please a *knave* as a knight.

It is better to *knit* than blossom.

As in trees, those that bear the fairest blossoms, as double-flowered cherries and peaches, often bear no fruit at all, so in children, &c.

Where the *knot* is loose, the string slippeth.

They that *know* one another, salute afar off.
Knowledge without practice makes but half an artist.
Knowledge in youth is wisdom in age.

L.

An unhappy *lad* may make a good man.

A ragged colt, &c.

A quick *landlord* makes a careful tenant.

He that hath some *land* must have some labour.

No sweet without some sweat; without pains, no gains.

Land was never lost for want of an heir.

A i ricchi non mancano parenti.—Ital. The rich never want kindred.

After a *lank* comes a bank.

Said of breeding women.

One leg of a *lark's* worth the whole body of a kite.

He that comes *last*, makes all fast.

Le dernier ferme la porte, ou la laisse ouverte. Fr.

Better *late* than never.

Il vaut mieux tard que jamais.—Fr. *Meglio tarde che non mai.* Ital.

'Tis never too *late* to repent.

Nunquam sera est, &c.

Let them *laugh* that win.

Marchand qui perd ne peut rire.—Fr. The merchant that loses cannot laugh. Give losers leave to speak, and, I say, give winners leave to laugh, for if you do not, they'll take it.

Laughter is the hiccup of a fool.

He that buys *lawn* before he can fold it, shall repent him before he have sold it.

They that make *laws* must not break them.

Patere legem quam ipse tulisti.

In commune jubes siquid censesve tenendum,

Primus jussa subi, tunc observantior æqui.

Fit populus, nec ferre vetat cum viderit ipsum

Autorem parere sibi. Claudian.

Laws catch flies, but let hornets go free.

Better a *lean* jade than an empty halter.

We have many proverbs to this import: Better some of the pudding than none of the pie, &c,

Never too old to *learn*.

Nulla ætas ad perdiscendum sera est. Ambros.

Learning makes a man fit company for himself.

The *least* boy always carries the greatest fiddle.

All lay load upon those that are least able to bear it. For they that are least able to bear, are least able to resist the imposition of the burden.

Better *leave* than lack.

Parallel to this is, Better belly burst than good drink lost.

***Leave* is light.**

It is an easy matter to ask leave, only the expense of a little breath; and therefore servants, and such as are under command, are much to blame, when they will do, or neglect to do, what they ought not, or ought, without asking it.

While the *leg* warmeth the boot harmeth.

He that doth *lend*, doth lose his friend.

Qui prete aux amis perd au double.—Fr. He that lends to his friend, loseth double; i. e. both money and friend.

***Lend* and lose; so play fools.**

Learn to *lick* betimes; you know not whose tail you may go oy.

Shew me a *liar*, and I'll shew you a thief.

La menterie est le premier de tous les maux. Fr.

***Life* is sweet.**

While there's *life* there's hope.

Infin que v' è stato v' è speranza.—Ital. *Ægroto dum anima est spes est.*—Tull. ad Attic. Ἐλπίδες ἐν ζώοισιν ἀνέλπιστοι δὲ θανόντες. When all diseases fled out of Pandora's box, hope remained there still.

There's *life* in a muscle, i. e. There is some hopes, though the means be but weak.

***Life* lieth not in living, but in liking.**

Martial saith, *Non est vivere, sed valere vita.*

***Light* gains make a heavy purse.**

Le petit gain remplit la bourse.—Fr. They that sell for small profit, vend more commodities, and make quick returns; so that to invert the proverb, What they lose in the hundred, they gain in the county. Whereas they who sell dear, sell little, and many times lose a good part of their wares, either spoiled or grown out of fashion by long keeping. *Poco è spesso empie il borsetto.*—Ital. Little and often fills the purse.

***Light* burdens far heavy.**

Petit fardeau pèse à la longue; or, Petit chose de loin pèse. Fr.

***Light* cheap lither yield.**

That that costs little will do little service, for commonly the best is best cheap.

***Lightly* come, lightly go.**

Ce qui vient tambour s'en retourne à la flute. Fr.

The *light* is nought for sore eyes.

A l'œil malade la lumière nuit.—Fr. He that doth evil, hateth the light, &c.

There's *lightning* lightly before thunder.

A heavy purse makes a *light* heart.

The lion's not half so fierce as he's painted.

Misunt præsentia famam, is a true rule. Things are represented at a distance much to their advantage, beyond their just proportion and merit. Fame is a magnifying glass. Some say, The devil's not half so black as he's painted.

Every one as they *like* best, as the good man said when he kissed his cow.

Like will to like (as the devil said to the collier). Or, As the scabbed 'squire said to the mangy knight, when they both met over a dish of buttered fish.

Ogni simile appetisce il suo simile.—Ital. *Chacun cherche son semblable*; or, *demande sa sorte.*—Fr. *Cascus cascam ducit*, i. e. *vetulus anum*. *Significat a. similis similem delectat.*—*Cada ovelha com sua parelha.* Port.

Like lips, like lettuce.

Similes habent labra lactucas. A thistle is a salad fit for an ass's mouth: We use when we would signify that things happen to people which are suitable to them, or which they deserve: as when a dull scholar happens to a stupid or ignorant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum.* Like priest, like people; and on the contrary. These proverbs are always taken in the worse sense. *Tal carne tal coltello.*—Ital. Like flesh, like knife.

Like master, like man.

Ruyn señor cria ruyn servidor. Span.

Like priest, like people.

Ad un popolo pazzo, un prete spiritato. Ital.

Like saint, like offering.

Tal para qual Pedro para Juan. Span.

Like carpenter, like chips.

Qual es el rey, tal es la grey. Span.

Trim tram; *like* master, like man.

Tel maitre tel valet.—Fr. *Tall' abbate tali i monachi.*—Ital.

They are so *like*, that they are the worse for it.

A *liquorish* tone is the purse's canker.

A *liquorish* tongue, a *liquorish* tail.

Listeners hear no good of themselves.

A *little* pot's soon hot.

Little persons are commonly choleric.

Little things are pretty.

Χάρις βαλοῖσιν ἀπ' ἡδῆς.

Little bodies have great souls.

A *little* more breaks a horse's back.

Some say, The last feather, &c. *El asno sufre la larga, no la sobre carga.*—Span. *A cobiça rompe o saco.*—Port.

*Vesana cupido**Plurima cum tenuit, plura tenere cupit.***By little and little the poor whore sinks her barn.***Poco a poco hila la vieja el copo.* Span.**Many littles make a mickle.***Ἐὶ γὰρ κεν καὶ μικρὸν ἐπὶ μικρῷ καταθεῖο καὶ θάμα τοῖ θ' ἴδουσ,
τάχα κεν μέγα καὶ τὸ γένοιτο.* Hesiod.*Adde parum parvo magnus acervus erit.**De petit vient on au grand: and, Les petits ruisseaux font les grandes rivières.—Fr.* All ekes, &c. The greatest number is made up of units; and all the waters of the sea, of drops. *Piuma à piuma si pela l'occa.—Ital.* Feather by feather the goose is plucked. *A quattrino a quattrino se fa il soldo.—Ital.* *De muitos poucos se faz hum muito.—Port.***Little pitchers have great ears.***Ce que l'enfant oit au foyer, est bientôt connu jusqu'au Monstier.* That which the child hears by the fire, is often known as far as Monstier, a town in Savoy. So that it seems they have long tongues as well as wide ears; and therefore (as Juvenal well said) *Maxima debetur pueri reverentia.***Little and often fills the purse.****Little said is soon amended.****Little strokes fell great oaks.***Multus ictibus dejicitur quercus.* Many strokes fell, &c. Assiduity overcomes all difficulty. *Ψεγάδες ὄμβρον γεννῶνται.* *Minutula pluvia imbrem parit.* *Assidua stilla saxum excavat.**Quid magis est durum saxo? Quid mollius undâ?**Dura tamen molli saxa cavantur aquâ?* Ovid.*Annulus in digito subter tenuatur habendo;**Stillicidi casus lapidem cavat, uncus aratri**Ferreus occulte decrescit vomer in armis.* Lucret.**Pliny reports, that there are to be found flints worn by the feet of pismires; which is not altogether unlikely; for the horse-ants, especially, I have observed to have their roads or footpaths so worn by their travelling, that they may easily be observed.****Little boats must keep the shore.****A little good is soon spent.****A little stream drives a light mill.****Live and let live.***i. e.* Do as you would be done by. Let such pennyworths as your tenant may live under you. Sell such bargains, &c.**Every thing would live.***Il n'y a petite bête qui ne puisse sauver la vie.* Fr.**They that live longest must go farthest for wood.****Longer lives a good fellow than a dear year.****As long lives a merry heart as a sad.****The Neapolitans say, A light heart with a wallet on the neck.**

One may *live* and learn.

Non si finisce mai d' imparare.—Ital. Γηρόσκω δ' αἰεὶ πολλὰ διδασκόμενος. A famous saying of Solon;

Discenti assidue multa senecta venit
And well might he say so; for, *Ars longa vita brevis*, as Hippocrates begins his Aphorisms.

They that *live* longest must fetch fire farthest.

They that *live* longest must die at last.

All lay *load* on the willing horse.

On touche toujours sur le cheval qui tire.—Fr. The horse that draws is most whipped.

Half a *loaf* is better than no bread.

'Tis a *long* run that never turns.

Some say, 'Tis a long lane that has no turning.

Long looked for comes at last.

Look to the main chance.

Look before you leap, for snakes among sweet flowers do creep.

No great *loss* but some small profit.

As for instance, he whose sheep die of the rot, saves the skins and wool.

'Tis not *lost* that comes at last.

All is not *lost* that is in danger.

In *love* is no lack.

Love is the touchstone of virtue.

Love thy neighbour, but pull not down thy hedge.

Better a *louse* in the pot than no flesh at all.

The Scotch proverb saith a mouse, which is better sense; for a mouse is flesh, and edible. Some say, A living pudding is better than a dead lion.

He must stoop that hath a *low* door.

The *lower* mill-stone grinds as well as the upper.

Lowly sit richly warm.

A mean condition is both more safe and more comfortable than a high estate.

Good *luck* comes by cuffing.

A puñadas entran las buenas hadas. i. e. A man must exert himself, and take pains to succeed.

What is worse than ill *luck*?

Give a man *luck*, and throw him into the sea.

Thieves and rogues have the best *luck*, if they do but escape hanging.

He that's sick of a fever *lurden*, must be cured by the hazel gelding.

A *liar* must have a good memory.

Liars have short wings.

No law for *lying*.

A man may lie without danger of the law.

M.

YOU'LL never be *mad*, you are of so many minds.

He that buyeth *magistracy* must sell justice.

There are more *maids* than *Maukin*, and more men than *Michael*;
i. e. little *Mal* or *Mary*.

Maids say nay, and take.

Maids want nothing but husbands; and when they have them,
they want every thing. *Somerset*.

Who knows who's a good *maid*?

Every *maid* is undone.

Make much of one, good men are scarce.

Malice is mindful.

Man proposes, God disposes.

Homme propose, mais Dieu dispose.—Fr. *Humana consilia divinitus gubernantur.* *El hombre pone, y Dios dispone.*—Span.

A *man's* a man, though he hath but a hose on's head.

He that's *mann'd* with boys, and hors'd with colts, shall have
his meat eaten, and his work undone.

Many hands make light [or quick] work.

Multorum manibus grande levatur onus.

πλεόνων δὲ τε ἔργον ἄμεινον.—Homer. *Unus vir nullus vir.* Μία γὰρ
χειρὸς ἀθηνῆς μάχη.—*Euripid.*

Many sands will sink a ship.

We must have a care of little things, lest by degrees we fall into great
inconveniences. A little leak neglected, in time will sink a ship.

So *many* men so many minds.

Tante teste tanti cervelli.—Ital. *Autant de têtes autant d'opinions.*—
Fr. *Quot homines tot sententiæ.*—Terent.

There are more *mares* in the wood than *Grisell*.

You may know by the *market-folks* how the market goes.

He that cannot abide a bad *market* deserves not a good one.

Forsake not the *market* for the toll.

No man makes haste to the *market* where there's nothing to
be bought but blows.

The *master's* eye makes the horse fat.

L'occhio del padrone ingrassa il cavallo.—Ital. *L'œil du maître engraisse le
cheval.*—Fr. Καὶ τὸ Πέρσου καὶ Λίβυος ἀπόφθεγμα εὖ ἂν ἔχοι, 'Ο μὲν γὰρ
ἐρωτηθεὶς τί μάλιστα ἵππον πιαίνει, 'Ο τοῦ δεσπότου ὀφθαλμὸς ἔφη, 'Ο δὲ
Δίβυς ἐρωτηθεὶς ποία κόπρος ἀρίστη; τὰ τοῦ δεσπότου ἵχνη ἔφη. *Arist.*

Æconom. 2. The answers of Perses and Libys are worth observing. The former being asked, what was the best thing to make a horse fat, answered, the master's eye : the other being demanded, what was the best manure, answered the master's footsteps. Not impertinent to this purpose is that story related by Gellius. A fat man riding upon a lean horse, was asked how it came to pass, that himself was so fat, and his horse so lean. He answered, Because I feed myself, but my servant feeds my horse.

That is not always good in the *maw* that is sweet in the mouth.

Savoury dishes often sit ill upon the stomach.

Every *may be* hath a *may not* be.

Little *mead*, little need. *Somers.*

A mild winter hoped for after a bad summer.

Two ill *meals* make the third a glutton.

Measure is a treasure.

After *meat* comes mustard.

When there is no more use of it.

Meat is much, but manners is more.

Much *meat*, much maladies.

Surfeiting and diseases often attend full tables. Our nation in former times hath been noted for excess in eating ; and it was almost grown a proverb, That Englishmen dig their graves with their teeth.

Meat and matins hinder no man's journey.

In other words, prayers and provender, &c.

He that will *meddle* with all things, may go shoe the goaslins.

C' e da fare per tutto, diceva colui che farrava l'occa. Ital.

Of little *meddling* comes great ease.

'Tis *merry* in the hall when beards wag all.

When all are eating, feasting, or making good cheer. By the way, we may note, that this word cheer, which is particularly with us applied to meats and drinks, seems to be derived from the Greek word *χαρά*, signifying joy : As it doth also with us in those words cheerly and cheerful.

A *merry* companion on the road is as good as a nag.

Compagno allegro per camino, te serve per roncino. Ital.

Merry meet, *merry* part.

Be *merry* and wise.

The more the *merrier* ; the fewer the better cheer.

Merry is the feast-making till we come to the reckoning.

Mickle ado, and little help.

Might overcomes right.

No *mill*, no meal.

Ὁ φεύγων μύλον ἀλφίτα φεύγει. *Qui fugit molam fugit farinam.*
Μήτε μοί μέλι, μήτε μέλιττα. He that would have honey, must have bees

Fraunces saith, they commonly say, He that would have eggs must endure the cackling of hens. It is, I suppose, a Dutch proverb.

Much water goes by the mill the miller knows not of.

Assai acqua passa per il molino che il molinajo non vede. Ital.

An honest miller hath a golden thumb.

The Somersetshire people reply, None but a cuckold can see it.

In vain doth the mill clack, if the miller his hearing lack.

Every miller draws water to his own mill.

Autour son an moulin ; or, Tiver son an son moulin.—Fr. *Tutti tira l'acqua al suo molino.*—Ital.

The horse next the mill carries all the grist.

My mind to me a kingdom is.

A penny-worth of mirth is worth a pound of sorrow.

Mischief's come by the pound, and go away by the ounce.

I mali vengono a carri e fuggono a onza. Ital.

Better a mischief than an inconvenience.

That is, better a present mischief that is soon over, than a constant grief and disturbance. Not much unlike to that, Better eye out than always aching. The French have a proverb in sense contrary to this; *Il faut laisser son enfant croquer plutôt que lui arracher le nez* : Better let one's child be snotty, than pluck his nose off. Letter endure some small inconvenience than remove it with a great mischief.

Misfortunes seldom come alone.

The French say, *Malheur ne vient jamais seul* ; One misfortune never come alone. And, *Après perdre perd on bien* ; When one begins once to lose, one never makes an end. And, *Un mal attire l'autre* ; One mischief draws on another ; or, One mischief falls upon the neck of another. *Fortuna nulli obesse contenta est semel.*

Misreckoning is no payment.

Misunderstanding brings lies to town.

This is a good observation. Lies and false report arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter in some considerable circumstance or particular ; the second him ; and so at the last the truth is lost, and a lie passes current.

He that hath no money needeth no purse.

Money will do more than my lord's letter.

'Tis money makes the mare to go.

Pecunie obediunt omnia. *Ἀργυρίαις λοχαίσι μάχην.* *I danari non corrent i cavalli.*—Ital. *Un asno cargado de oro no monta.*—Span. *I danari non corrent i cavalli.*

Prate is but prate ; 'tis money buys land.

Money begets money.

Danari fanno de Ital.
Money and frie *bride justice.*

Beauty is potent, but *money* is omnipotent.

Amour fait beauconp, mais argent fait tout. And, *Amour fait rage, mais argent fait mariage.*—Fr. Love makes rage, and money makes marriage.

God makes, and apparel shapes, but *money* makes the man.

Pecunia vir. *Χρήματα ἀνὴρ.* *Tanti quantum habes fis.*—Horat. The Spaniards say, *El dinero haze al hombre entero.*

Tell *money* after your own father.

Money is wise, it knows its own way. *Somerset.*

Says the poor man, that must pay as soon as he receives.

The more *Moors* the better victory.

A saying used by the Spaniards, when the Moors were in Spain, to express their contempt of them when they went to battle; considering, that the greater their superiority in point of numbers, the greater would be their booty by the conquest. This is parallel to our own proverb on similar occasions; The more danger, the more honour.

Do as *most* do, and fewest will speak evil of thee.

Most take all.

The *moon's* not seen where the sun shines.

You are *mope-eyed*, by living so long a maid.

A *morsel* eaten gains no friend.

Bocado comido no gana amigo. Span.

A *mote* may choke a man.

A child may have too much of his *mother's* blessing.

Mothers are oftentimes too tender and fond of their children, who are ruined and spoiled by their cockering and indulgence.

If the *mountain* will not go to Mahomet, let Mahomet go to the mountain.

Si no va el otero a Mahoma, vaya Mahoma al otero. Since we cannot do as we would, we must do as we can.

The *mouse* that hath but one hole is easily taken.

Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi.—Ital. *La souris qui n'a qu'une entrée est incontinent happée.*—Fr. *Raton que ne sabe mas de un horado, presto le coge el gato.*—Span. *Mus non uni fudit antro.* Good riding at two anchors, having two strings to one's bow. This sentence came originally from Plautus in *Truculento*, v. Erasm. Adag.

God never sends *mouths*, but he sends meat.

This proverb is much in the mouth of poor people, who get children, but take no care to maintain them. Rather it intimates, that God never sends children, but he gives the parents the means of providing for them.

They would have more.

petentibus desunt multa. Horat.

*et opes et opum furiosa Cupido,
essideant plurima plura petant.*

Erasmus saith, they commonly say, He that would have eggs must endure the cackling of hens. It is, I suppose, a Dutch proverb.

Much water goes by the *mill* the miller knows not of.

Assai acqua passa per il molino che il molinaio non vede. Ital.

An honest *mill* hath a golden thumb.

The Somersetshire people reply, None but a cuckold can see it.

In vain doth the *mill* clack, if the miller his hearing lack.

Every *mill* draws water to his own mill.

Amener eau au moulin ; or, Tirer eau en son moulin.—Fr. *Tutti tira l'acqua al suo molino.*—Ital.

The horse next the *mill* carries all the grist.

My *mind* to me a kingdom is.

A penny-worth of *mirth* is worth a pound of sorrow.

*Mischief*s come by the pound, and go away by the ounce.

I mali vengono à carri e fuggino a onse. Ital.

Better a *mischief* than an inconvenience.

That is, better a present mischief that is soon over, than a constant grief and disturbance. Not much unlike to that, Better eye out than always aching. The French have a proverb in sense contrary to this; *Il faut laisser son enfant morveux plutôt que luy arracher le nez*: Better let one's child be snotty, than pluck his nose off. Better endure some small inconvenience than remove it with a great mischief.

Misfortunes seldom come alone.

The French say, *Malheur ne vient jamais seul*; One misfortune never came alone. And, *Après perdre perd on bien*; When one begins once to lose, one never makes an end. And, *Un mal attire l'autre*; One mischief draws on another; or, One mischief falls upon the neck of another. *Fortuna nulli obesse contenta est semel.*

Misreckoning is no payment.

Misunderstanding brings lies to town.

This is a good observation: lies and false report arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter in some considerable circumstance or particular; the second him; and so at the last the truth is lost, and a lie passes current.

He that hath no *money* needeth no purse.

Money will do more than my lord's letter.

'Tis *money* makes the mare to go.

Pecuniæ obediunt omnia. 'Αργυρεαῖς λοτχαῖσι μάχου, &c. *I danari fan correre i cavalli.*—Ital. *Un asno cargado de oro sube ligero por una montaña.*—Span.

Prate is but prate; 'tis *money* buys land.

Money begets money.

Danari fanno danari. Ital.

Money and friendship bribe justice.

Beauty is potent, but *money* is omnipotent.

Amour fait beaucoup, mais argent fait tout. And, *Amour fait rage, mais argent fait mariage.*—Fr. Love makes rage, and money makes marriage.

God makes, and apparel shapes, but *money* makes the man.

Pecunia vir. Χρήματα ἀνὴρ. *Tanti quantum habes fis.*—Horat. The Spaniards say, *El dinero haze al hombre entero.*

Tell *money* after your own father.

Money is wise, it knows its own way. *Somerset.*

Says the poor man, that must pay as soon as he receives.

The more *Moors* the better victory.

A saying used by the Spaniards, when the *Moors* were in Spain, to express their contempt of them when they went to battle; considering, that the greater their superiority in point of numbers, the greater would be their booty by the conquest. This is parallel to our own proverb on similar occasions; The more danger, the more honour.

Do as *most* do, and fewest will speak evil of thee.

Most take all.

The *moon's* not seen where the sun shines.

You are *mope-eyed*, by living so long a maid.

A *morsel* eaten gains no friend.

Bocado comido no gana amigo. Span.

A *mote* may choke a man.

A child may have too much of his *mother's* blessing.

Mothers are oftentimes too tender and fond of their children, who are ruined and spoiled by their cockering and indulgence.

If the *mountain* will not go to Mahomet, let Mahomet go to the mountain.

Si no va el otero a Mahoma, vaya Mahoma al otero. Since we cannot do as we would, we must do as we can.

The *mouse* that hath but one hole is easily taken.

Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi.—Ital. *La souris qui n'a qu'une entrée est incontinent happée.*—Fr. *Raton que ne sabe mas de un horado, presto le coge el gato.*—Span. *Mus non uni fidit antro.* Good riding at two anchors, having two strings to one's bow. This sentence came originally from Plautus in *Truculento*, v. Erasm. Adag.

God never sends *mouths*, but he sends meat.

This proverb is much in the mouth of poor people, who get children, but take no care to maintain them. Rather it intimates, that God never sends children, but he gives the parents the means of providing for them.

Much would have more.

Multa potentibus desunt multa. Horat.
*Creverunt ei opes et opum furiosa Cupido,
Ut quò possideant plurima plura petant.*

*Sic quibus intumuit suffusa venter ab unda,
Quo plus sunt potæ plus sittuntur aquæ.* Ovid. Fast.

Muck and money go together.

Those that are slovenly and dirty usually grow rich ; not they that are nice and curious in their diet, houses, and clothes.

Murder will out.

This is observed very often to fall out in the immediate sense, as if the providence of God were more than ordinarily manifested in such discoveries. It is used also to signify, that any knavery or crime, or the like, will come to light ; particularly murder, which, however secretly acted, is not long concealed.

Men *measure* as they use ; *measure other folks corn by their own bushel.*

When a *musician* hath forgot his note, he makes as though a crum stuck in his throat.

Ἀπορία ψάλτου Βῆξ. When a singing man or musician is out, or a loss, to conceal it, he coughs. Βῆξ ἀντὶ πορδῆς. Some, seeking to hide a scape with a cough, render themselves doubly ridiculous.

When the shoulder of *mutton* is going, it is good to take a slice. He loves *mutton* well that dips his bread in the wool.

N.

NAB me and I'll nab thee.

If one's *name* be up he may lie in bed.

Qui a bruit de se lever matin peut dormir jusqu'a diner.—Fr. *Etiam trimestres liberi felicibus.*—Suet. *Cobra buena fama, y echate a dormir.*—Span.

He that hath an ill *name*, is half hanged.

The Spaniards say, *Quien la fama ha perdida muerto anda en vida.*

A good *name* is better than riches.

Mas vale el buen nombre que las muchas riquezas. Span.

Take away my good *name*, and take away my life.

Naught is never in danger.

You love to make much of *naught*, (yourself.)

Necessity hath no law.

Ἀνάγκη οὐδὲ θεοὶ μάχονται. *La necessita non ha legge.*—Ital. *In gens telum necessitas.*—Cic. de Amic.

Necessity is coal-black.

They *need* much whom nothing will content.

Need makes the old wife trot.

Bisogna fa trottar la vecchia.—Ital. *Besoin fait vieille trotter.*—Fr. All the same, word for word.

Need will have its course.

Need makes the naked man run, [or the naked quean spin.]

Needs must whom the devil drives.

The Italians say, *La puttana fila*: When necessity obliges any one to labour.

A good *neighbour*, a good morrow.

Qui a bon voisin a bon matin.—Fr. *Chi ha cattivo vicino ha il mal mattino.*—Ital. *Aliquid mali propter vicinum malum.*—Plaut. in Merc. *Πῆμα κακὸς γείτων ὅσον τ' ἀγαθὸς μέγ' οὐείαρ.*—Hesiod. Themistocles, having a farm to sell, caused the crier, who proclaimed it, to add, that it had a good neighbour: rightly judging, that such an advantage would make it more vendible.

Neighbour-quart is good quart. *i. e.* Giffe gaffe is a good fellow. He dwells far from *neighbours* [or hath ill neighbours] that's fain to praise himself.

Proprio laus sordet in ore. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Here's talk of the Turk and Pope, but 'tis my next *neighbour* does me the harm.

You must ask your *neighbour* if you shall live in peace.

The rough *net's* not the best catcher of birds.

New lords, new laws.

De nouveau seigneur nouvelle mesnie.—Fr. *Nuevo rey, nueva ley.*—Span. Every one has a penny to spend at a *new* alehouse.

A *new* broom sweeps clean.

The *night* is a cloak for sinners.

He is *noble* that hath noble conditions.

He that loves *noise* must buy a pig.

Quien quiere ruydo, compre un cochino. Span.

One may know by your *nose* what pottage you love.

Every man's *nose* will not make a shoeing-horn.

Non cuivis homini contingit adire Corinthum. Horat.

Where *nothing* is, a little doth ease.

Where *nothing's* to be had, the king must lose his right.

Niuno da quello che non ha.—Ital. *Le roi perd sa rente ou il n'y a que prendre.*—Fr.

Fair fall *nothing* once by the year.

It may sometimes be better to have nothing than ~~some~~ the poor man, who in a bitter snowy morning could bed; whereas his neighbours, who had sheep and other get up betimes, and go abroad, to look after and ~~see~~

One year a *nurse*, and seven years the ~~was~~

Because feeding well, and doing little, she habit of idleness.

O.

An unlawful *oath* is better broke than kept.

An *occasion* lost cannot be redeemed.

He that measureth *oil*, shall anoint his fingers.

Qui mesure l'huile il s'enoint les mains. Fr.

To cast *oil* in the fire is not the way to quench it.

Old age is honourable.

Old men are twice children.

Δις παῖδες ὁ γέροντες. And that not in respect of the mind only, but also of the body.

Old be, or young die.

Old head and young hand. *Somerset.*

Older and wiser.

Discipulus est prioris posterior diez.—Senec. *Nunquam ita quisquam benè subductâ ratione ad vitam fuit, quin res, ætas, usus semper aliquid apportet novi, &c.*—Terent. *Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.*

You can't catch *old* birds with chaff.

Annosa vulpes non capitur laqueo.

If you would not live to be *old*, you must be hanged when you are young.

Young men may die, *old* men must.

None so *old* that he hopes not for a year of life.

An *old* ape hath an old eye.

An *old* dog biteth sore.

Un vieil chien jamais ne jappe en vain. Pr.

Of young men die many ; of *old* men escape not any.

De giovane ne muoiono molti, di vecchi ne scampa nessuno. Ital.

An *old* fox needs learn no craft.

Some say, Old foxes want no tutors.

An *old* sack wanteth much patching.

Old men and far travellers may lie by authority.

Il a beau mentir qui vient de loin.—Fr. The Spaniards say, *El viejo en su tierra, y el moço en la agena, mienten de una manera.* *Longas vias, longas mentiras.*—Port.

Better keep under an *old* hedge, than creep under a new furze-bush.

As the *old* cock crows, so crows the young ; [or, so the young learns.]

Chi di gallina nasce convien che rozole.—Ital. Some have it,

The young pig grunts like the *old* sow.

An *old* thief desires a new halter.

Old cattle breed not.

This I believe is a true observation ; for probable it is, that all terrestrial

animals, both birds and beasts, have in them, from the beginning, the seeds of all those young they afterwards bring forth, which seeds (eggs, if you so please to call them) when they are all spent, the female becomes effete, or ceases to breed. In birds, these seeds or eggs are visible; and Van Horn hath discovered them also in beasts.

An *old* naught will never be aught.

An *old* dog will learn no tricks.

'Tis all one to physic the dead as to instruct old men. *Νεκρὸν ἰατρεύειν καὶ γέροντα νοουθετεῖν ταὐτὸν ἔστι.* *Senis mutare linguam*, is an absurd, impossible thing. Old age is intractable, morose, slow, and forgetful. If they have been put in a wrong way at first, no hopes then of reducing them. *Senex psittacus negligit ferulam.*

An *old* man is a bed full of bones.

The *old* withy tree would have a new gate hung at it.

An *old* ox makes a straight furrow.

Buey viejo sulco derecho. Span.

Old mares lust after new cruppers.

Too much of *one* thing is good for nothing.

That that's *one* man's meat's another man's poison.

L'un mort dont l'autre vit.—Fr. *Lo que uno desecha otro lo ruega.*—Span. What one man despises another craves.

One swallow makes not a spring, nor one woodcock a winter.

This is an ancient Greek proverb. Arist. Ethic. Nicom. lib. 1. *Μία χελιδὼν ἔαρ οὐ ποιεῖ.* *Una golondrina no haze verano.*—Span.

One shoulder of mutton drives down another.

L'appetit vient en mangeant. Fr.

One man's breath's another man's death.

Loque es bueno para el higado es malo para el bazo. Span.

One man's company is no company.

Compagnia d' uno, compagnia de niuno. Ital.

One man may better steal a horse than another look over the hedge.

If we once conceive a good opinion of a man, we will not be persuaded he doth anything amiss; but him whom we have a prejudice against, we are ready to suspect on the slightest occasion. Some have this good fortune, to have all their actions interpreted well, and their faults overlooked; others to be ill beheld and suspected, even when they are innocent. So parents many times are observed to have great partiality towards one child, and not to be offended with him for that which they would severely punish in their other children.

One beats the bush, and another catcheth the bird.

Il bat le buisson sans prendre l'oisillon.—Fr. *Uno levanta la caça y otro la mata.*—Span. The Italians say, *I picciol cani trovano, ma i grandi hanno la lepre.* *Alii sementem faciunt, alii metentem.* This proverb was used by Henry the Fifth at the siege of Orleans. When the citizens besieged by

the English would have yielded up the town to the Duke of Burgundy, who was in the English camp, and not to the King, he said, "Shall I beat the bush, and another take the bird? No such matter." Which words did so offend the Duke, that he made peace with the French, and withdrew from the English.

One doth the scath, and another hath the scorn.

i. e. One doth the harm, and another bears the blame. *Scath* signifies loss or harm.

It is all *one* a hundred years hence.

One pair of heels is worth two pair of hands.

Mas vale una traspuesta que dos asomados. Span.

Oppression causeth rebellion.

Opportunity makes the thief.

Occasio facit furem. The Italians say, *Ad arca aperta il giusto pecca.* Where a chest lieth open, a righteous man may sin. The Spaniards say, *Puerta abierta, al santo tienta.* The open door tempts a saint. Therefore, masters, superiors, and housekeepers, ought to secure their monies and goods under lock and key; that they may not give their servants, or any others, a temptation to steal.

It is good to cry yule at *other* mens' costs.

Yule, that is, Christmas. The Italians say, *Le feste son belle a casa d'altri.* This rule the Spaniard is sure to keep.

'Tis time to set when the oven comes to the dough.

i. e. Time to marry when the maid woos the man: parallel to that Cheshire proverb, It is time to yoke when the cart comes to the caples; *i. e.* horses.

All's *out* is good for prisoners, but naught for the eyes.

'Tis good for prisoners to be out, but bad for the eyes to be out. This is a droll used by good fellows when one tells them all the drink is out.

God sends us of our *own* when rich men go to dinner.

Let him that *owns* the cow take her by the tail.

'Tis good christening a man's *own* child first.

The *ox* when weariest treads surest.

Bos lassus fortius figit pedem. Those that are slow are sure. *El buco quando se cansa, firme sienta la pata.*—Span.

P.

PAIN is forgotten where gain follows.

Great *pain* and little gain make a man soon weary.

Without *pains* no gains.

Dii laboribus omnia vendunt. Carne sem osso, proveito sem trabalho.—Port. *Quien pezes quiere, mojarse tiene.*—Span. *No se toman truchas a bragas ensutas.*

Pains are the wages of ill pleasures.

'Tis good enough for the *parson* unless the parish was better.

It is here supposed, that if the parish be very bad, the parson must be in some fault: and therefore any thing is good enough for that parson whose parishioners are bad, either by reason of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, &c.

Pinguis venter non gignit sensum tenuem. This Hierom mentions in one of his Epistles as a Greek proverb. The Greek is more elegant. Παχῆια γαστήρ λεπτόν οὐ γίγνει νόον.

All the honesty is in the *parting*.

Patch by patch is good husbandry; but patch upon patch is plain beggary; or,

One *patch* on a knee, &c.

Two *patches* on a knee, &c.

Patience with poverty is all a poor man's remedy.

Patience is a plaister for all sores.

Sale della pazienza condisce al tutto. The salt of patience seasons every thing.

Be *patient*, and you shall have patient children.

Paul's will not always stand.

A fair *pawn* never ashamed his master.

A good *paymaster* needs no surety; or, starts not at assurances.

Al buen pagador no le duelen prendas. Span.

Of an ill *paymaster* get what you can, though it be but a straw.

Del mal pagador si quiera en paja. Span.

Once *paid*, never craved.

He that *pays* last, never pays twice.

He that cannot *pay*, let him pray.

They take a long day that never *pay*.

He that would live in *peace* and rest, must hear, and see, and say the best.

Oy, voy, et te tais, si tu veux vivre en paix.—Fr. *Ode, vede, tace, se vuoi viver in pace.*—Ital. *Quanto sabes no diras, quanto vées no juzgaras si quieres vivir en paz.*—Span.

Pen and ink is wit's plough.

A *penny* in my purse will bid me drink when all the friends I have will not.

Penny in pocket's a good companion.

No *penny* no *pater-noster*.

That *penny* is well spent that saves a groat.

Bonne la maille qui sauve le denier.—Fr. The halfpenny is well spent that saves a penny. Some say,

A penny saved is a penny got.

Quien come y condessa dos veces pone la mesa. Span.

Penny and penny laid up will be many.

In for a penny, in for a pound.

Preso por uno preso por ciento. Span.

Who will not keep a penny, shall never have many.

The greatest sum is made up of pence: and he that is prodigal of a little can never have a great deal: besides, by his squandering a little, one may take a scantling of his inclination.

Perseverance kills the game.

Near is my petticoat, but nearer is my smock.

Ma chemise m'est plus proche que ma robe.—Fr. *Tocca piu la camiscia ch' il giuppone.*—Ital. i. e. *Tunica pallio propior.* 'Απώτερον ἢ γόνυ κνήμη.—Theocr. Some friends are nearer to me than others: my parents and children, than my other relations; those than my neighbours; my neighbours than strangers: but, above all, I am next to myself. *Plus pres est la chair que la chemise.*—Fr. My flesh is nearer than my shirt. *Mas cerca esta la camisa que el sayo.*—Span. The shirt is nearer than the coat.

If physic do not work, prepare for the kirk.

I'll not buy a pig in a poke.

Non comprar gatta in sacco.—Ital. The French say, *Chat en poche*; i. e. cat in a poke.

Pigs love that lie together.

A familiar conversation breeds friendship among them who are of the most base and sordid natures.

When the pig's proffer'd, hold up the poke.

Quando te dieren la vaquilla acude con la soquilla.—Span. Never refuse a good offer.

He that will not stoop for a pin, shall never be worth a point.

He can ill pipe that wants his upper lip.

In forno caldo non può crescer herba.—Ital. Things cannot be done without necessary helps and instruments.

No longer pipe, no longer dance.

Piss not against the wind.

Chi piscia contra il vento si bagna la camiscia.—Ital. He that pisseth against the wind wets his shirt. It is to a man's own prejudice to strive against the stream; he wearies himself, and loses ground too. *Chi sputa contra il vento si sputa contra il viso.*—Ital. He that spits against the wind spits in his own face.

The pitcher doth not go so often to the water, but it comes home broken at last.

Tant souvent va le pot à l'eau que l'anse y demeure.—Fr. *Quem sepe transit aliquando invenit.*—Sen. Trag. *Tantas vezes vai o cantarinho à fonte atè que quebrar.*—Port. *Cantaro que muchas vezes va a la fuente alguna vez se ha de quebrar.*—Span.

Foolish *pity* spoils a city

Plain dealing's a jewel; but they that use it die beggars.

He *plays* well that wins.

As good *play* for nothing as work for nothing.

He that *plays* more than he sees, forfeits his eyes to the king.

I'll not *play* with you for shoe buckles.

He had need rise betimes that would please every body.

He that would *please* all, and himself too, undertakes what he cannot do.

Οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ὕων πάντας ἀνδάνει οὐτ' ἀπέχων. Theogn.

Pleasing ware is half sold.

Chose qui plait est à demi vendu.—Fr. *Mercentia che piace è mezza venduta.*—Ital.

The devil is good when he is *pleased*.

Canta Martha despues de harta. Span.

Plenty makes dainty.

The *plough* goes not well if the ploughman holds it not.

He that by the *plough* would thrive, himself must either hold or drive.

There belongs more than whistling to going to *plough*.

A man must *plough* with such oxen as he hath.

He is *poor* indeed that cannot promise nothing.

Poor folks are glad of pottage.

Poor and proud! Fy, fy!

The devil wipes his tail with the *poor* man's pride.

A *poor* man's table is soon spread.

Possession is eleven points of the law; and they say there are but twelve.

If you drink in your *pottage*, you'll cough in your grave.

When *poverty* comes in at the doors, love leaps out at the windows.

Plain of *poverty*, and die a beggar.

Poverty parteth good fellowship.

Poverty breeds strife. Somerset.

Pour not water on a drowned mouse.

i. e. Add not affliction to misery.

Prayers and provender hinder no man's journey.

They shall have no more of our *prayers* than we of their pies,
(quoth the Vicar of Layton.)

He that would learn to *pray*, let him go to sea.

Si queres aprender a orar, entra no mar.—Port. *Qui veut apprendre .*

prior, aille souvent sur la mer.—Fr. *Quien no entra en la mar, no sabe a Dios rogar.*—Span.

Prettiness makes no pottage.

Pride will have a fall.

Pride feels no cold.

Some say, pain.

Pride goes before, and shame follows after.

'Tis an ill *procession* where the devil carries the cross.

There's nothing agrees worse, than a *proud* mind and a beggar's purse.

As *proud* come behind as go before.

A man may be humble that is in high estate; and people of mean condition may be as proud as the highest.

'Tis good beating *proud* folks, for they'll not complain.

The *priest* forgets that he was clerk.

Proud upstarts remember not the meanness of their former condition. The Spaniards say, *No se acuerda la suegra, que fue nuera.* The mother-in-law does not remember she was a daughter-in-law.

He that *pryeth* into every cloud, may be stricken with a thunder-bolt.

Proffer'd service [and such ware] stinks.

Merx ultronea putet.—Hieronym. Erasmus saith, *Quin vulgo etiam in ore est, ultro delatum obsequium plerumque ingratum esse.* So that it seems this proverb is in use among the Dutch too. *Merchandise offerte est à demi vendue.*—Fr. Ware that is proffered, is sold for half the worth, or at half the price.

All *promises* are either broken or kept.

This is a flam or droll, used by them that break their word.

The *properer* man [and so the *honester*] the worse luck.

Aux bons meschet il. Fr.

Better some of a *pudding* than none of a pie.

E meglio ciga ciga che miga miga. Ital.

There's no deceit in a bag *pudding*.

The proof of the *pudding* is in the eating.

Pull hair and hair, and you'll make the carle bald.

Caudæ pilos equinæ paulatim vellere. There is a notable story of Scriptorius, mentioned by Plutarch in his life. He, to persuade his soldiers that counsel was more available than strength, causes two horses to be brought out; the one poor, and lean; the other strong, and having a bushy tail. To the poor weak horse he sets a great strong young man. To the strong horse he sets a little weak fellow, each to pluck off his horse's tail. This latter, pulling the hairs one by one, in a short space got off the whole tail: whereas the young man, catching all the tail at once in his hands, fell a tugging with all his might, labouring and sweating to little purpose: till at last he tired, and made himself ridiculous to all the company.

Like *punishment*, and equal pain, both key and keyhole do maintain.

Let your *purse* be your master.

Messe tenuis propria vive.

Keep your *purse* and your mouth close.

All is not won that is put in the *purse*.

He that shows his *purse*, longs to be rid of it.

Be it better, or be it worse, be rul'd by him that bears the *purse*.

That's but an empty *purse* that is full of other mens' money.

You cannot make a *purse* of a sow's ear.

De ruyn paño nunca buen sayo. Span.

Q.

THERE is no *quenching* of fire with tow.

Quick at meat, quick at work.

Bonne bete s'eschauffe en mangeant.—Fr. A good beast will get himself an heat with eating. *Hardi gagnneur, hardi mangeur.*—Fr.

We must live by the *quick*, and not by the dead.

Any thing for a *quiet* life.

Next to love, *quietness*.

R.

SMALL rain lays great dust.

Petite pluie abat grand vent. Small rain, or a little rain, lays a great wind.—Fr. *Picciola pioggia fa cessar gran vento.*—Ital.

After rain comes fair weather.

Raise no more spirits than you can conjure down.

Thou art a bitter bird, said the *raven* to the starling.

Raw leather will stretch.

There's *reason* in roasting of eggs.

Est modus in rebus.

No *receiver*, no thief.

The *receiver* is as bad as the thief.

Ἀμφότεροι κλέπτες καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.—Phocyl. *Recipe scribe, scribe solve.* A good rule for stewards.

He that *reckons* without his host, must reckon again.

Chi fa conto senza l'hoste, fa conto due volte.—Ital. *Qui compte sans son hoste, il lui convient compter deux fois.*—Fr.

Even *reckoning* keeps long friends.

Some say, Short reckonings make long friends. *A vieux comptes nouvelles disputes.*—Fr. Old reckonings breed new disputes or quarrels. *Conti spesso è amicitia longa.*—Ital. The Italians also say, *Conti chiari amici cari.* *Cuenta y razon sustenta amistad.*—Span.

Never *refuse* a good offer.

If I had *reveng'd* all wrong, I had not worn my skirts so long.
Soon *ripe*, soon rotten.

Cito maturum citò putridum. Odi puerulum præcoci sapientia.—Apul. It is commonly held an ill sign, for a child to be too forward and rife-witted, viz. either to betoken premature death, according to that motto I have somewhere seen under a coat of arms,

Is cadit ante senem qui sapit ante diem;

or to betoken as early a decay of wit and parts. As trees that bear double flowers, viz. cherries, peaches, &c. bring forth no fruit, but spend all in the blossom. Wherefore, as another proverb hath it, it is better to knit than blossom. *Præsto maturo, præsto marzo.*—Ital.

Why should a *rich* man steal?

Men use to worship the *rising* sun.

Plures adorant solent orientem quam occidentem. They that are young and rising, have more followers than they that are old and decaying. This consideration, it is thought, withheld Queen Elizabeth, a prudent princess, from declaring her successor.

All's lost that's put in a *riven* dish.

All is lost that is bestowed upon an ungrateful person; he remembers no courtesies. *Perit quod facis ingrato.* Seneca.

He loves *roast-meat* well that licks the spit.

Many talk of *Robin Hood* that never shot in his bow,

And many talk of little *John*, that never did him know.

Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no skill in, or experience of. *Robin Hood* was a famous robber in the time of King Richard the First: his principal haunt was about Shirewood Forest, in Nottinghamshire. Camden calls him *Prædonem mitissimum*. Of his stolen goods he afforded good pennyworths. Lightly come, lightly go. *Molti parlan di Orlando chi non viddero mai suo brando.*—Ital. *Non omnes qui citharam tenent citharædi.*

Spare the *rod*, and spoil the child.

A *rogue's* wardrobe is harbour for a louse.

When *rogues* fall out, honest men come by their own.

Pelean las ladrones q descubre los hurtos. Span.

A *rolling* stone gathers no moss.

Saxum volutum non obducitur musco. Αἶθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ. *Pietra mossa non fa muschio.*—Ital. Or, *Pietra che rotola non piglia ruggine.* *La pierre souvent remuée n' amasse pas volontiers mousse.*—Fr. To which is parallel that of Quintus Fabius. *Planta quæ sæpius transfertur non coalescit.* A plant often removed, cannot thrive.

Rome was not built in a day.

No se gano Zamora en una hora.—Span. *Rome n' a esté basti tout en un jour.*—Fr. And *Grand bien ne vient pas en peu d' heures.* A great state is not gotten in a few hours. *De un solo golpe no se derrueca un roble.*—Span.

Name not a *rope* in his house that hanged himself.

Il ne faut pas parler de corde dans la maison d' un pendu. Fr.

No *rose* without a thorn.

Nulla est sincera voluptas.

The fairest *rose* at last is withered.

For the *rose* the thorn is often plucked.

Per la rosa, spesso il spin se coglie. Ital.

At a *round* table there's no dispute of place.

This deserves not a place among proverbs; yet, because I find it both among our English collections, and likewise the French and Italian, I have let it pass. *A tavola ronda non si contende del luoco.*—Ital. *Ronde table ôte le debat.*—Fr.

He may ill *run* that cannot go.

He that *runs* fastest gets most ground.

He that *runs* fastest gets the ring. *Shakespeare.*

There is no general *rule* without some exception.

S.

SET the *saddle* on the right horse.

This proverb may be variously applied: either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able.

Where *saddles* do lack, better ride on a pad than the bare horse-back.

Δεύτερος πλοῦς.

Sadness and gladness succeed each other.

'Tis hard to *sail* o'er the sea in an egg-shell.

A good *salad* is the prologue to a bad supper. *Ital.*

There's a *salve* for every sore.

A ogni cosa è rimedio fuora ch' alla morte.—Ital. There's a remedy for every thing but death.

Save something for the man that rides on the white horse.

For old age, wherein the head grows white. It is somewhat a harsh metaphor to compare age to a horse.

Some *savers* in a house do well.

A good *saver* is a good server. *Somerset.*

Every penny that's *saved* is not gotten.

Of *saving* cometh having.

Learn to *say* before you sing.

He that would *sail* without danger, mu
main sea.

in the

Saying and doing are two things.

Du dire au fait y a grand trait.—

—Span.

Say well, and do well, end with one letter.

Say well is good, but do well is better.

One scabb'd sheep will mar a whole flock.

Una pecora infetta n' ammorbà uua setta.—Ital. *Il ne faut qu' une orebis rogneuse pour gâter tout le troupeau.*—Fr. The Spaniards say, *El puerco sarnaso rebuelve la pocilga.*

Grex totus in agris unius scabie cadit

Et porrigine porci.—Juvenal.

A scalded cat fears cold water.

Can scottato d' acqua calda ha paura poi della fredda.—Ital. *Chat eschaudè craint l' eau froide.*—Fr. *Gato escaldado de agoa fria he medo.*—Port. *Qui semel est læsus fallaci piscis ab hamo.*

A scal'd head is soon broken.

Huomo assaltato è mezzo preso. Ital.

A scal'd horse is good enough for a scabb'd squire.

Dignum patellâ operculum.

Among the common people Scoggin is a doctor.

'Εν ἀμούσοις καὶ κόρυδος φθέγγεται. *Est autem corydus vilissimum aviculæ genus minimeque canorum.*

Who more ready to call her neighbour scold, than the arrantest scold in the parish?

Scorning is catching.

He that scorns any condition, action, or employment, may come to be, nay, often is, driven upon it himself. Some word it thus: Hanging's stretching; mocking's catching.

Scratch my breech, and I'll claw your elbow.

Mutuum muli scabunt. Ka me, and I'll ka thee. When undeserving persons commend one another. *Manus manum fricat*, and *Manus manum lavat*, differ not much in sense.

Praise the sea, but keep on land.

Loda il mare è tienti à terra. Ital.

The second blow makes the fray.

Seldom seen, soon forgotten.

Seeing is believing.

Chi con l'occhio vede, col cuor crede. Ital.

Seek till you find, and you'll not lose your labour.

Seldom comes a better.

To see it rain is better than to be in it.

The self-edge makes show of the cloth.

Self do, self have.

Self-love's a mote in every man's eye.

Service is no inheritance.

'Tis a shame to steal, but a worse to carry home.

Shameless craving must have shameful nay.

A bon demandeur bon refuseur. Fr.

Share and share alike ; some all, some ne'er a white.

A barber learns to *shave* by shaving fools.

A barbe de fol on apprend à raire.—Fr. *A la barda de pazzi, il barbier imparà a radere.*—Ital. He is a fool that will suffer a young beginner to practise first upon him. *Εν καπὶ κινδυνος.* The same may be understood of a surgeon or physician. *In capite orphani discit chirurgus.*—Prov. Arab.

'Tis ill *shaving* against the wool.

He that makes himself a *sheep* shall be eaten by the wolf.,

Chi pecora si fa il lupo la mangia.—Ital. *Qui se fait brebis le loup le mange.*—Fr. He that is gentle, and puts up with affronts and injuries, shall be sure to be loaden. *Veterem ferendo injuriam invitas novam.*—Terent. *Post folia cadunt arbores.*—Plaut. The Spaniards say, *Hazéos mie!, y comeros han moscas.*

Shear *sheep* that have them.

The difference is wide that the *sheets* will not decide.

Hang him that hath no *shifts*.

A good *shift* may serve long, but it will not serve ever.

Hang him that hath no *shift*, and him that hath one too many.

Sh——*n* luck's good luck.

The wearer best knows where the shoe wrings him.

Cada uno sabe adonde la aprieta el çapato. Spaz.

Every *shoe* fits not every foot.

It is therefore an absurd application, *Eundem calceum omni pedi induere.* Or, *Eodem collyriò omnibus mederi.*

Who goes worse shod than the *shoe-maker's* wife ? or,

Who goes more bare than the shoe-maker's wife and the smith's mare ?

The *shoe* will hold with the sole.

La suola tien con la scarpa.—Ital. i. e. The sole holds with the shoe.

Every man will *shoot* at the enemy, but few will go to fetch the shaft.

Keep thy *shop*, and thy shop will keep thee.

Quien tiene tienda, que atienda. Span.

Short and sweet.

Sermonis prolixitas fastidiosa. Cognat. è Ficino.

Short acquaintance brings repentance.

A *short* horse is soon curried.

A picciol forno poca legna basta. Ital.

Short shooting loses the game.

Short pleasure, long lament.

De court plasir long repentir. Fr.

A *short* man needs no stool to give a great lubber a box on the ear.

A sharp stomach makes *short* devotion.

Never *sigh*, but send.

Out of *sight*, out of mind.

This is, I suppose, also, a Dutch proverb; for Erasmus saith, *Jam omnibus in ore est, qui semotus sit ab oculis eundem quoque ab animo semotum esse. Absens hæres non erit.* The Spaniards say, *Quan leños de ojos, tan leños coraçon.*

Silence is consent.

Chi tace confessa.—Ital. 'Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ.—Euripid. *Qui tacet consentire videtur, inquit juris consulti.* *Assez consent qui nè mot dit.*—Fr.

He that is *silent* gathers stones.

Quien callar piedras apañá. If a man says little, he thinks the more.

White *silver* draws black lines.

No *silver*, no servant.

The Swiss have a proverb among themselves parallel to this; *Point d'argent, point de Suisse.* No money, no Swiss. The Swiss for money will serve neighbouring princes in their wars, and are as famous in our days for mercenary soldiers as were the Carians of old.

Who doth *sing* so merry a note as he that cannot change a groat?

Cantabit vacuus coràm latrone viator.

The brother had rather see the *sister* rich than make her so.

As good *sit* still as rise up and fall.

If the *sky* falls we shall catch larks.

Se rouinásse il cielo si pigliarebbon di molti uccelli.—Ital. *Si le ciel tomboit les cailles seroient prises.*—Fr. *Si el cielo se cae, pararle las manos.*—Span.

It is good to *sleep* in a whole skin.

Sloth is the key to poverty.

Pereza llave de pobreza. Span.

The *sluggard's* guise, Loth to go to bed, and loth to rise.

Sluts are good enough to make slovens' pottage.

A *small* sum will serve to pay a short reckoning.

A *small* pack becomes a small pedlar.

Petit mercier, petit panier.—Fr. *A chico paraxarillo chico nidello.*—Span.

Better are *small* fish than an empty dish.

The *smoke* follows the fair.

No *smoke* without some fire.

There is no strong rumour without some ground for it. *Cognatus*

Hath it among his Latin proverbs, *Non est fumus absque igne*; though it be no ancient one. *Cercale anda el humo tras la llama*.—Span. The smoke is near the flame.

Snotty folks are sweet, but slaving folks are weet.

Others have it,

Slaving folks kiss sweet, but *snotty* folks are wise.

Ride *softly*, that we may come sooner home.

Soft fire makes sweet malt.

Something hath some savour.

Soon hot, soon cold.

Sorrow, and an evil life, maketh soon an old wife.

Sorrow comes unsent for.

Mala ultro adsunt.

Sorrow will pay no debt.

Sorrow is always dry.

A fat sorrow is better than a lean one.

Duelos con pan son ménos.—Span. Afflictions without want are tolerable.

A t—d's as good for a *sow* as a pancake.

Truie aime mieux bran que roses.—Fr. *No es la miel para la boca del asno*.—Span. i. e. Good things are not fit for fools.

Every *sow* to her own trough.

Cada carnero de su pie cuelga.—Span. Every man should support himself, and not hang upon another.

In *space* comes grace.

Better *spared* than ill spent.

Better *spare* at the brim than at the bottom.

Better be frugal in youth, than be reduced to the necessity of being saving in age.

Ever *spare*, and ever bare.

What the good-wife *s pares* the cat eats.

'Tis too late to *s pare* when the bottom is bare.

Sera in fundo parsimonia.—Seneca, Epist. 1. *Δεινὴ δ' ἐνὶ πυθμένι φεῖδω*.—Hesiod.

Spare to speak, and spare to speed.

Porco peritoso non mangia pera matura.—Ital. The bashful hog eats no ripe pears.

Speak fair, and think what you will.

He that *speaks* lavishly shall hear as knavishly.

Qui pergit ea quæ vult dicere, ea quæ non vult audiet. Terent.

You *speak* in clusters; you were got in nutting.

Falla com sete pedras na maõ. Port.

Speak when you are spoke to ; come when you are called.

Ad consilium ne accessaris antequam voceris.

Great *spenders* are bad lenders.

Spend, and God will send.

A qui chapon mange chapon lui vient.—Fr. He that eats good meat shall have good meat.

Spend not where you may save ; spare not where you must *spend*.

A man cannot *spin* and reel at the same time.

You must *spoil* before you spin.

That is well *spoken* that is well taken.

The worst *spoke* in a cart breaks first.

No *sport*, no pie.

Sport is sweetest when no spectators.

Do not *spur* a free horse.

Non opus admisso subdere calcar equo.—Ovid. *Cavallo que buela, no quiere espuela.*—Span.

A *spur* in the head's worth two in the heel.

'Tis a bad *stake* will not stand one year in the hedge.

Nothing *stake*, nothing draw.

Standing pools gather filth.

Standers-by see more than gamesters.

Plus in alieno quàm in suo negotio vident homines.

Steal the horse, and carry home the bridle.

He that will *steal* an egg will steal an ox.

He that will *steal* a pin will steal a better thing.

When the *steed* is stolen the stable door shall be shut.

Serrar la stalla quando s' han perduti i buovi.—Ital. *Il est temps de fermer l'étable quand les chevaux en sont allés.*—Fr. *Despues de ydo el conejo, tomamos el consejo.*—Span.

Μετὰ πόλεμον ἡ συμμαχία.

Quandoquidem accepto claudenda est janua damno.—Juv. Sat. 13.

Serò clypeum post vulnera sumo.—Ovid.

Προμηθεύς ἐστι μετὰ τὰ πράγματα.—Lucian.

The Italians also say, *Del senno di poi, n' è pieno ogni fosso.* Every ditch is full of your after-wits.

Blessed be *St. Stephen* ; there's no fast upon his even.

He that will not go over the *stile* must be thrust through the gate.

The *still* sow eats up all the draught.

This is a Dutch proverb. *Stille seugen eten al het draf op.*

Whoso lacketh a *stock*, his gain's not worth a chip.

My son, buy no *stocks*.

Good counsel at *Gleck*.

Store is no sore.

He must *stoop* that hath a low door.

After a *storm* comes a calm.

Doppo il cattivo ne vien il buon tempo.—Ital. *Après la pluie vient le beau temps.*—Fr.

No *striving* against the stream.

Contra torrentem niti. Πρὸς κέντρα λακτίζειν.

Stultus ab obliquo qui cum discedere possit,

Pugnat in adversas ire natator aquas.—Ovid.

Of *sufferance* comes ease.

That *suit* is best that best fits me.

No *sunshine* but hath some shadow.

Put a stool in the *sun*, when one knave rises another comes,
viz. to place of profit.

They that walk much in the *sun* will be tanned at last.

Sure bind *sure* find.

Bon guet chasse mal aventure.—Fr. *Abundans cautela non nocet.*

If you *swear*, you'll catch no fish.

Chi dorme non piglia pesce. Ital.

No *sweet* without some sweat.

Nul pain sans peine. Fr.

Sweet meat must have sour sauce.

The Italians say, *Se à mangiate le candele ora caga gli stoppini.*

He must needs *swim* that's held up by the chin.

Celui peut hardiment nager à qui l'on soutient le menton. Fr.

Put not a naked *sword* in a madman's hand.

Nè puero gladium. For they will abuse it to their own and others' harm.

He that strikes with the *sword* shall be beaten with the scabbard.

Sweep before your own door.

T.

MAKE not thy *tail* broader than thy wings.

i. e. Keep not too many attendants.

Who depends upon another man's *table* often dines late.

hi per man d'altri s'imbocca tardi eatolla. Ital.

A *tailor's* shreds are worth the cutting.

Nine *tailors* make but one man.

Good *take heed* doth surely speed.

A good *tale*, ill told, is marred in the telling.

One *tale* is good 'till another is told.

Therefore a good judge ought to hear both parties. *Qui statuit aliquid parte inaudita altera, æquum licet statuerit, hæc æquum est.*—Sen.

The greatest *talkers* are always the least doers.

'Οὐ λόγων δεῖται Ἑλλάς ἀλλ' ἔργων. *Non verbis sed factis opus est. Nec mihi dicere promptum. nec facere est isti.*—Ovid. *Verba importat* Hermodorus. The Spaniards say, *Mandar potros, y dar pocos.* i. e. To promise much, and perform little.

I *talk* of chalk, and you of cheese.

Io ti domando danari e tu mi rispondi coppe. Ital.

Talk is but talk ; but 'tis money that buys land.

Amour fait beaucoup, mais argent fait tout. Fr.

He *teacheth* ill who teacheth all.

Nothing dries sooner than *tears*.

Niente piu tosto se secca che lagrime. Ital.

When I have *thatched* his house he would throw me down.

Ἐδίδαξα σε κυβιστᾶν καὶ σὺ βυθίσαι μὲ θέλεις. I have taught thee to dive, and thou seekest to drown me.

He that *thatches* his house with t—d, shall have more teachers than reachers.

Set a *thief* to take a thief.

Some say, Set a fool to catch a fool.

All are not *thieves* that dogs bark at.

Save a *thief* from the gallows, and he'll be the first shall cut your throat.

Dispiccha l' impicchato che impicchera poi te.—Ital. *Otez un vilain au gibet, il vous y mettra.*—Fr.

Give a *thief* rope enough, and he'll hang himself.

One may *think* that dares not speak.

And it is as usual a saying, Thoughts are free. Human laws can take no cognizance of thoughts, unless they discover themselves by some overt actions.

Wherever a man dwells, he shall be sure to have a *thorn-bush* near his door.

No place, no condition, is exempt from all trouble. *Nihil est ab omni parte beatum. In medio Tybride Sardinia est.* I think it is true of the thorn-bush in a literal sense. Few places in England where a man can live in but he shall have one near him.

He that handles *thorns* shall prick his fingers.

Chi s' semina spini non vadi scalzo. Ital.

Thought lay in bed, and besh—t himself.

Certo fu appiccato per ladro.—Ital. i. e. Truly or certainly was hanged for a thief.

Threatened folks live long.

Three may keep counsel, if two be away.

The French say, *Secret de deux secret de Dieu, secret de trois secret de* The Italians, in the same words, *Tré taceranno, se due vi non sono.*

If you make not much of *three-pence*, you'll ne'er be worth a groat.

Tickle my *throat* with a feather, and make a fool of my stomach.

He that will *thrive* must rise at five; he that hath *thriven* may lie 'till seven.

You must not *throw* pearls before swine.

Il ne faut pas jeter les marguerites devant les pourceaux. Fr.

The *thunderbolt* hath but his clap.

Tidings make either glad or sad.

Time fleeth away without delay.

Cito pede præterit ætas. Fugit irrevocabile tempus. Tempo et hora nað ee ata com sogá. Port.

A mouse in *time* may bite in two a cable.

Time and tide tarry for no man.

Tiempo ni hora, no se dta son sogá. Span.

Time and straw make medlars ripe.

Col tempo e la paglia si maturano nespole.—Ital. *Avec le temps et la paille l'on meure les mûles.*—Fr. *A seu tempo colhem as peras.*

Take *time* when time is, for time will away.

Timely blossom, *timely* ripe.

Qual el tiempo, tal el tiento. Span.

A tinker's budget's full of necessary tools.

Who has not a good *tongue* ought to have good hands.

Chi non ha cervello abbia gambe. Ital.

Too much of one thing is good for nothing.

Assez y a si trop n'y a.—Fr. *Nè quid nimis. Μηδὲν ἄγαν.* This is an apothegm of one of the seven wise men; some attribute it to Thales, some to Solon. *Est modus in rebus, sunt, &c.* Hor. *L'abondanza delle cose ingenera fastidio.*—Ital. *Cada dia olla, amarga el caldo*—Span.

Too too will in two. Chesh.

i. e. Strain a thing too much, and it will not hold.

He that *travels* far, knows much.

Trash and trumpery is the highway to beggary.

There's no *tree* but bears some fruit.

Such as the *tree* is, such is the fruit.

Telle racine, telle feuille.—Fr. *De fructu arborem cognosco.*—Matt. xii. 24. The tree is known by its fruit. *Ogni erba si conosce dal seme.* Ital.

That is *true* which all men say.

Vox populi, vox Dei.

In *trust* is treason.

If you *trust* before you try, you may repent before you die.

Πίστει χρήματ' ὄλεσσα, ἀπιστίη δ' ἐσάωσα.—*Theogn.* Therefore it was an ancient precept. Μίμνησο ἀπιστεῖν. *Non vien ingannato se non chi si fida.*—*Ital.* There is none deceived but he that trusts.

Speak the *truth*, and shame the devil.

Truth may be blamed, but it shall never be shamed.

La verdad adelgaza, mas no quiebra. Span.

Truth finds foes where it makes none.

Obsequium amicos, veritas odium parit. Terent.

Truth hath always a fast bottom.

Il vero non ha risposta. Ital.

Truth is green.

Verdad es verde. Span.

Truth fears no colours.

The Spaniards say, *La verdad es hija de Dios.* *Truth* is God's daughter.

All *truth* must not be told at all times.

Chi per tutto vuol dire la verità, non trova ni albergo ni età.—*Ital.* *Tout vrai n' est pas bon à dire.*—*Fr.*

Fair fall *truth* and daylight.

Let every *tub* stand on its own bottom.

Chacun ira au moulin avec son propre sac.—*Fr.* Every one must go to the mill with his own sack; i. e. bear his own burden. Some say, Let every man soap his own beard.

Where the *Turk's* horse once treads, the grass never grows.

One good *turn* asks another.

Qui plaisir fait plaisir requiert.—*Fr.* *Hazme la barba, y harete el copete.*—*Span.* *Gratia gratiam parit.* Χάρις χάριν τίκτει.—*Sophocl.* He that would have friends, must shew himself friendly. *Chi servizio fa servizio aspetta.*—*Ital.* *Fricantem refrica, τὸν ξύοντα ἀντιξέειν.* It is meet and comely, just and equal, to requite kindnesses, and to make them amends who have deserved well of us. Mutual offices of love, and alternate help or assistance, are the fruits and issues of true friendship.

He'll *turn* rather than burn.

Swine, women and bees cannot be *turned*.

For one good *turn* another doth itch; claw my elbow, &c.

All are not *turners* that are dish-throwers.

As good *twenty* as nineteen.

If things were to be done *twice*, all would be wise.

Two heads are better than one.

Εἷς ἀνὴρ οὐδεὶς ἀνὴρ. *Unus vir nullus vir.* The Spaniards say, *Men venen quatro ojos que no don.*

Two good things are better than

Two eyes see more than one.

Deux yeux voyent plus clair qu'un
Mais ven deux olhos que hum.—*Fr.*

Two of a trade seldom agree.

Le potier au potier porte envie. Fr.

Between two stools the breech cometh to the ground.

Tener il cul su due scanni.—Ital. *Il a le cul entre deux selles; or, Assis entre deux selles le cul à terre.*—Fr. *Tout est fait negligement la ou l'un l'autre s'attend.* While one trusts another, the work is left undone.

Two dry sticks will kindle a green one.

Two to one is odds.

Some add, at football. *Noli pugnare duobus.*—Catull. And, *Né Hercules quidem adversus duos.* It is no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the importunity, of two or more combined against one. Hercules was too little for the Hydra and Cancer together.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

Deux chiens ne s'accordent point à un os. Fr.

Good riding at two anchors men have told;

For if one break, the other may hold.

Duabus anchoris fultus. 'Επὶ δυοῖν ὀρμεῖν. Aristid. 'Αγαθαὶ δὲ πέλονται ἐν χειμερίᾳ νυκτὶ θεῶς ἐκ νηὸς ἀπεσκίμθαι δὲ ἄτκυραι.—Pindar. 'Tis good in a stormy or winter night, to have two anchors to cast out of a ship.

Two dogs strive for a bone, and the third runs away with it.

U, V.

He that stays in the valley, shall never get over the hill.

Valour would fight, but discretion would run away.

Venture a small fish to catch a great one.

Il faut hazarder un petit poisson pour prendre un grand.—Fr. *Butta una fardola per pigliar un luccio.*—Ital.

Venture not all in one bottom.

Nothing venture, nothing have.

Chi non s'arrischia non guadagna.—Ital. *Qui ne s'aventure n'a cheval ny mule*—Fr. *Quid enim tentare nocebit?* And, *Conando Græci Troja potiti sunt.* *Quien no se aventura, no anda a cavallo.*—Span.

Where vice is, vengeance follows.

Rarò antecedentem scelestum deseruit pede pœna claudo. Horat.

Vice ruleth where gold reigneth.

Better be unborn than unbred.

Non con quien naces, sino con quien paces. Span.

Make a virtue of necessity.

Il savio fa della necessità virtù.—Ital. *Τὴν ἀναγκάαν τύχην τριβεῖν ἡσυχάζειν*, Erasmus makes to be much of the same sense, that offer that patiently which cannot well be avoided. *Levius si*

patientia, quicquid corrigere est nefas. Or to do that ourselves by an act of our own, which we should otherwise shortly be compelled to do. So the abbeyes and convents, which resigned their lands into King Henry the Eighth's hands, made a virtue of necessity.

Ungirt, unblessed.

Unkindness has no remedy at law.

Better be *unmannerly* than troublesome.

Unminded, unmoaned.

What she wants in *up and down*, she hath in round about.

Upbraiding turns a benefit into an injury.

Use makes perfectness.

Usus promptos facit. Per la via c' acconciano le sone. Ital.

Use legs, and have legs.

Once an *use*, and ever a custom.

To borrow on *usury* brings sudden beggary.

Citiùs usura currit quam Heraclitus. The pay-days recur before the creditor is aware. Of the mischiefs of usury I need say nothing, there having been two very ingenious treatises lately published upon that subject, sufficient to convince any disinterested person of the evil consequences of a high interest, and the benefit that would accrue to the commonwealth in general by the depression of interest.

W.

No safe *wading* in an unknown water.

I will not *want* when I have, and when I ha'n't too. *Somerset.*

'Tis not good to *wake* a sleeping dog or lion. *Ital.*

Aunque manso tu sabuesso, no le muerdas en él beço. Span.

Good *ware* makes quick markets.

Mercantia che piace è mezza venduta.—Ital. *Proba merx facillè emptorem reperit.*—Plaut. Pœn.

When the *wares* be gone, shut up the shop windows.

One cannot live by selling *ware* for words.

War is death's feast.

War must be waged by waking men.

Wars bring scars.

The Italians say, *Quando la guerra comincia, s'apre l'inferno.* When war begins, hell opens. *Guerra, y caça, y amores, por un plazer mil dolores.* Span.

No marvel if *water* be lue.

Lue, i. e. inclining to cold; whence comes the word lukewarm.

Often to the *water*, often to the tatter.

Foul *water* will quench fire.

Where the *water* is shallow no vessel will ride.

Water breeds frogs in the belly, and wine cures the worms.

Agua fria sarna eria, agua roxa sarna escocosa. Span.

'Tis a great way to the bottom of the sea.

There are more ways to the wood than one.

The *weakest* must go to the wall.

Les mal vetus devers le vent.—Fr. The worst clothed are still put to the windward. The Spaniards say, *El hilo por lo mas delgado quiebra.*

Weak men had need be witty.

Wealth makes worship.

Por dinero balla el perro.—Port. The Italians say, *La robba fa star il tignoso al balcone.* Wealth makes a leper sit at a balcony.

Wealth is best known by want.

Never be *weary* of well-doing.

'Tis hard to make a good *web* of a bottle of hay.

There goes the *wedge* where the beetle drives it.

One ill *wood* mars a whole pot of pottage.

An ill spun *woof* will out either now or eft.

Woft, i. e. web. This is a Yorkshire proverb.

Weigh right, and sell dear.

Pesa giusto e vende caro Ital.

Great *weights* hang on small wires.

Tutte le gran facende si fanno di poca cosa. Ital.

Welcome is the best cheer.

Ξεινων δα τε θυμας απιστος. In muneribus res praeantissima muna est. *Super omnia vultus accessere boni.*

Welcome, mischief, if thou comest alone.

This is a Spanish proverb. *Bien vengas mal, si vienes solo.*

That that is *well* done is twice done.

Well, well, is a word of malice. *Chesh.*

In other places, if you say, *Well, well*, they will ask you whom you threaten.

If *well* and them cannot, then ill and them can. *Yorks.*

A *whet* is no let.

Where there is *whispering* there is lying.

As good never a *whit* as never the better.

A *white* wall is a fool's paper.

Muro bianco carta da matti—Ital. Some put this in rhyme: He is a fool, and ever shall, that writes his name upon a wall. *Stultorum calamus carbonem, mentis charta.* *Quon en la pared pone nute, niente tiene en la cabeza.* Span.

Two *whores* in a house will never agree.

A young *whore*, an old saint.

Once a *whore*, and ever a whore.

Qui semel scurra nunquam paterfamilias.—Cic. Orat. *Alimando qui lusit iterum ludet.* The Spaniards say, *La verguença, y la honra, la muger que la pierde nunca la cobra.*

There's never a *why*, but there's a wherefore.

Wide will wear, but narrow will tear.

Who so deaf as they that *will* not hear?

Il n'est de pire sourd que celui qui ne veut ouïr.—Fr.

He that *will* not when he may, when he wills he shall have nay.

Nothing is impossible to a *willing* mind.

Nihil difficile amanti puto. Cic.

Will is the cause of woe.

They who cannot as they *will*, must will as they may; *or*, must do as they can.

Chi non puo fare come voglia, faccia come puo.—Ital. And *Chi non puo quel che vuol, quel che puo voglia.* *Quoniam id fieri quod vis non potest, velis id quod possis.*—Terent. Andria.

Win at first, and lose at last.

Puff not against the *wind*.

It is an ill *wind* blows nobody profit.

A quelque chose malheur est bonne.—Fr. Misfortune is good for something.

The *wind* keeps not always in one quarter.

When *wine* sinks, words swim.

Good *wine* needs no bush.

Al buon vino non bisogna frasca.—Ital. *A bon vin il ne faut point d'enseigne.*—Fr. *Vino vendibili hederà suspensà nihil est opus.* *El vino que es bueno, no ha menester pregonero.*—Span.

When the *wine* is in, the wit is out.

In proverbium cessit, sapientiam vino obumbrari.—Plin. lib. 27. cap. 1. *Vin dentro, senna fuori.*—Ital. The Spaniards say, *El vino no trae bragas, ni de paño, ni de leño.* Wine wears neither woollen nor linen breeches: it discovers all secrets.

The sweetest *wine* makes the sharpest vinegar.

Vinegar, i. e. *Vinum acre.* *Forte e l' aceto di vin dolce.*—Ital. *Corruptio optimi est pessima.* The anger of a good-natured man is the most dangerous.

Wink at small faults.

'Tis a hard *winter* when one wolf eats another.

This is a French proverb: *Mauvaise est la saison quand un loup mange l'autre.* The Spaniards say, *Quando un lobo come a otro, no ay que comer en el soto.*—Span.

Winter is summer's heir.

Al invierno lluvioso, verano abundoso. Span.

He that passeth a *winter's* day, escapes an enemy.

This is a French proverb: *Qui passe un jour d'hiver passe un de ses ennemis mortels.*

Winter finds out what summer lays up.

By *wisdom* peace, by peace plenty.

Wisdom rides upon the ruins of folly.

He is not *wise* who is not wise for himself.

Wise men are caught in wiles.

A *wise* head makes a close mouth.

Le plus sage se tait. Fr.

Some are *wise*, and some are otherwise.

The Italians say, *Se il savio non errasse, il mato creparebbe.* If the wise man should never err, the fool would burst.

Send a *wise* man of an errand, and say nothing to him.

Accenna al savio et lascia far a lui. Ital.

Wishers and woulders are never good householders.

If *wishes* were butter-cakes, beggars might bite.

If *wishes* were thrushes, beggars would eat birds.

If *wishes* would bide, beggars would ride.

Si souhaits furent vrais pastoreaux seroient rois.—Fr. If wishes might prevail, shepherds would be kings.

It will be long enough ere you *wish* your skin full of holes.

I never fared worse than when I *wish'd* for my supper.

Wish in one hand, and sh-t in the other, and see which will be full first.

Wit is folly, unless a wise man hath the keeping of it.

Wit ill applied is a dangerous weapon.

Bought *wit* is best.

Duro flagello mens doletur rutilia. Σκληρὰ δὲ μάστιξ παιδαγωγεῖ καρδίαν.—Nazianz. Παθήματα μύθηματα, *Nooumenta documenta, ga-leatum serò duelli pantiel.*

Good *wits* jump.

Wit once bought is worth twice taught.

A *wonder* lasts but nine days.

The Italians say, *La maraviglia è figliola del ignoranza.* Wonder is the daughter of Ignorance.

A *wool-seller* knows a wool-buyer. *Yorksh.*

Many go out for *wool*, and come home shorn.

This is a Spanish proverb: *Vendran por lana, y volveràn tranquilados.* *Venuto per lana e andato teso.*—Ital. This is said of persons who lose their money at play.

A word and a stone let go cannot be recalled.

Palabra y piedra suelta no tiene buelta. Span.

A word is enough to the wise.

A buon intenditor poche parole.—Ital. *A bon entendeur il ne faut qu'une demie parole.*—Fr. So the Italians say, A few words; we say, One word; and the French say, Half a word is enough to the understanding and apprehensive.

Words are but wind, but blows unkind.

Κυφώτατον πᾶνμα λόγος.

Words are but sands; 'tis money buys lands.

Parole fan il mercato e li danari pagano. Ital.

Fair words make fools fain; i. e. glad.

Douces promesses obligent les fols.—Fr. *I fatti sono maschii, le parole femine.*—Ital. Deeds are males; words are females.

Few words are best.

Poche parole è buon regimento.—Ital. A fool's voice is known by a multitude of words. Nature hath furnished man with two ears, and but one tongue, to signify, he must hear twice as much as he speaks.

Fair words butter no parsnips.

Re opitulandum non verbis: the same in other terms.

Good words fill not a sack.

The Italians say, *Belle parole non pascon i gatti.*

Good words cost nought.

Palavras não custão dinheiro. Port.

Good words cool more than cold water.

Mas apaga buena palabra, que caldera de agua. Span.

Soft words hurt not the mouth.

Douces or belles paroles n'écorchent pas la langue. Fr. Soft words scald not the tongue.

Words have long tails; and have no tails.

Soft words break no bones.

Soft words and hard arguments.

Many words hurt more than swords.

Mas hiere mala palabra, que espala afilada. Span.

He that kills himself with working, must be buried under the gallows.

An ill workman quarrels with his tools.

Mechant ouvrier jamais ne trouvera bons outils. Fr.

The better workman, the worse husband.

Though this be no proverb, yet 't is an observation generally true, (the more the pity,) and therefore, as I have found it, I put it down. The French say, *Bon poète, mauvais homme.*

Account not that *work* slavery that brings in penny savory.

All *work*, and no play, makes Jack a dull boy.

The *world* was never so dull, but if one won't another will.

'Tis a great journey to the *world's* end.

I wot well how the *world* wags; he is most lov'd that hath most bags.

Τῶν ἐυτυχοῦντες πάντες εἰσὶ συγγενεῖς. *Feliciū multi cognati.* It was wont to be said, *Ubi amici ibi opes*; but now it may (as Erasmus complains) well be inverted, *Ubi opes ibi amici.*

Tread on a *worm*, and it will turn.

Habet et musca penem. Ἐνεστι καὶν μύρμηκι καὶν σίρφηχολή. *Inest et formicæ et serpho bilis.* The meanest or weakest person is not to be provoked or despised. No creature so small, weak or contemptible, but, if it be injured and abused, will endeavour to revenge itself.

Every thing is the *worse* for wearing.

He that is *worst* may still hold the candle.

Au plus debile la chandelle à la main. Fr.

The *worth* of a thing is best known by the want.

Bien perdu bien connu; or, *Chose perdue est lors continue.*—Fr. *Vache ne sçait que vaut sa queue jusques a ce qu'elle l'ait perdue.* The cow knows not what her tail is worth till she hath lost it.

He that *wrestles* with a t—d is sure to be bes—t, whether he fall over or under.

That is, he that contends with vile persons, will get nothing but a stain by it. One cannot touch pitch without being defiled.

Wrinkled purses make wrinkled faces.

Write with the learned, but speak with the vulgar.

Y.

As soon goes the *young* lamb's skin to the market as the old ewe's.

Aussitôt meurt veau comme vache.—Fr. *Cesi tosto muore il capretto come capra.*—Ital. *Aun la cola fatta por desolar.*—Span.

Young men think old men fools, and old men know young men to be so.

This is quoted by Camden, as a saying of one Doctor Metcalf. It is now in many people's mouths, and likely to pass into a proverb.

The *young* are not always with their bow bent.

i. e. Under rule.

Young cocks love no coops.

A *young* saint, an old devil.

De jeune angelote vieux diable.—Fr. *A Tartesso ad Tartarum.* *Buon papero, e cattiva oca.*—Ital. Some reverse the proverb, and say, A young saint, an old saint; and, A young devil, an old devil. The Spaniards say,

De moco reçador, y de viejo ayunador, guarde Dios mi capa. God keep my cloak from a praying young man, and a fasting old one.

A young serving-man, an old beggar.

Chi vive in corte muore à pagliaro.—Ital. *A moxedad osiosa, vejes trabajosa.*—Span.

If youth knew what age would crave, it would both get and save.

S'il giovane sapesse e s'il vecchio potesse, non v'è cosa che non si facesse. Ital.

A growing youth has a wolf in his belly.

i. e. He is a great eater. *Moço creciento, lobo en el vientre.* Span.

Z.

ZEAL without knowledge is frenzy.

Zeal without knowledge is fire without light.

PROVERBIAL PHRASES AND FORMS OF SPEECH THAT
ARE NOT ENTIRE SENTENCES.

A.

To bring an *abbey* to a grange.

To bring a noble to nine-pence. We speak it of an unthrift. *Ha fatto d'una lanza una spina, e d'una calza una borsetta.*—Ital. He hath made of a lance a thorn; and of a pair of breeches a purse: parallel to ours, He hath thwitten a mill-post to a pudding-prick. Or, His windmill is dwindled into a nut-cracker. *Di badessa tornar conversa.* From an abbess to become a lay-sister.

He is able to buy an *abbey*.

A spendthrift.

To commit as many *absurdities* as a clown in eating of an egg.

Afraid of far enough.

Of that which is never likely to happen.

Afraid of him that died last year. *Chesh.*

Espantose la muerte de la degollada. Span.

Afraid of the hatchet, lest the helve stick in's a—e. *Chesh.*

Afraid of his own shadow.

More *afraid* than hurt.

They *agree* like cats and dogs.

They *agree* like harp and harrow.

This hath the same sense with the preceding. Harp and harrow are coupled, chiefly because they begin with the same letter.

They *agree* like pickpockets in a fair.

Il canchero è d'accordo col morbo. Ital.

They *agree* like bells; they want nothing but hanging.

He is paced like an *alderman*.

The case is *alter'd*, quoth Plowden.

Edmund Plowden was an eminent common lawyer in Queen Elizabeth's time, born at Plowden, in Shropshire, of whom Camden (in his Elizabeth, Ann. 1584) gives this character; *Vitæ integritate inter homines suæ professionis nulli secundus.* And Sir Edward Cooke calls him the Oracle of the common Law. This proverb is usually applied to such lawyers, or others, as being corrupted with larger fees, shift sides, and pretend the case is altered; such as have *bovem in lingua*. Some make this the occasion of the proverb: Plowden being asked by a neighbour of his, what remedy there was in law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying, that they were his hogs, Nay then, neighbour, (quoth he,) the case is altered. Others, with more probability, make this the original of it. Plowden being a Roman Catholic, some neighbours of his, who bare him no

good will, intending to entrap him, and bring him under the lash of the law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should say mass there at such a time. And withal, notice thereof was given privately to Mr. Plowden, who thereupon went and was present at the mass. For this he was presently accused, and indicted. He at first stands upon his defence, and would not acknowledge the thing. Witnesses are produced, and, among the rest, one who deposed, that he himself performed the mass, and saw Mr. Plowden there. Saith Plowden to him, Art thou a priest, then? The fellow replied, No. Why then, gentlemen, (quoth he,) the case is altered; No priest, no mass; which came to be a proverb, and continues still in Shropshire, with this addition; The case is altered, (quoth Plowden;) No priest, no mass.

To *angle* with a silver hook.

Pescar col hamo d'argento. The Italians, by this phrase, mean, to buy fish in the market. It is also a Latin proverb, *Aureo hamo piscari.* Money is the best bait to take all sorts of persons with.

If you be *angry*, you may turn the buckle of your girdle behind you.

Se l' à per male, scingasi.—Ital. The Spaniards say, *Si tienes de mi enojo descalzate un zapato, y echalo en remojo.* If you are angry with me, pull off one of your shoes, and lay it in soak.

To cut large shives of *another* man's loaf.

To cut large thongs of *another* man's leather.

De alieno corio liberalis. Del cuoio d' altri si fanno le corregge large.—Ital. *Il coupe large courroye de cuir d' autrui.*—Fr. It may pass for a sentence thus, Men cut large shives of others' loaves. This should seem to be also a Dutch proverb: for Erasmus saith, *Circumfertur apud nostratum vulgus non absimile huic proverbium. Ex alieno tergore lata secari lora. De piel agena larga la coréa.*—Span.

To hold by the *apron*-strings.

i. e. In right of his wife.

To *answer* one in his own language.

Ut salutaris ita resalutaberis.

A bit and a knock, [or bob,] as men feed *apes*.

Arsy versy.

Ὑστρερον πρότερον. A pretended spell, written upon the door of a house to keep it from burning. It is a Tuscan word: *Quasi arsurum avertit.*

She is one of mine *aunts*, that made mine uncle go a begging.

She is one of my *aunts* that my uncle never got any good of.

A pretty fellow to make an *axle-tree* for an oven. *Chesh.*

B.

HE knows not a B from a *battledoor*.

Non sa quante dita ha nelle mani. Ital.

His *back* is broad enough to bear jests.

My Lord Baldwin's dead.

It is used when one tells that for news which every body knows. A Sussex proverb; but who this Lord Baldwin was, I could not learn there.

You'll not believe he is *bald* till you see his brains.

Never a *barrel* better herring.

The Spaniards say, *Qual mas qual menos toda la lana es pelos*. Some more, some less, all the wool is hairs.

You shall have the *basket*. Taunton.

Said to the journeyman that is envied for pleasing his master.

***Bate* me an ace, quoth Bolton.**

Who this Bolton was I know not, neither is it worth enquiring. One of this name might happen to say, Bate me an ace; and for the coincidence of the first letters of these two words, *Bate* and *Bolton*, it grew to be a proverb. We have many of the like original, as *v. g.* Sup, Simon, &c. Stay, quoth Stringer, &c. There goes a story of Queen Elizabeth, that being presented with a Collection of English Proverbs, and told by the author, that it contained all the English proverbs; Nay, replied she, Bate me an ace, quoth Bolton: which proverb being instantly looked for, happened to be wanting in his Collection.

You dare as well take a *bear* by the tooth.

If it were a bear it would bite you.

Are you there with your *bears*?

To go like a *bear* to the stake.

He hath as many tricks as a dancing *bear*.

If that the course be fair, again and again, quoth Bunny to his *bear*.

I *bear* him on my back.

That is, I remember his injuries done to me with indignation and grief, or a purpose of revenge.

He is not fit to carry guts to a *bear*.

To *bear* away the bell.

You'll scratch a *beggar* before you die.

That is, you'll be a beggar; you'll scratch yourself.

It would make a *beggar* beat his bag.

I'll not hang all my *bells* on one horse.

That is, give all to one son.

Better *believe* it, than go where it was done to prove it.

Voglio piu tosto crederlo che andar a cercarlo. Ital.

The *belly* thinks the throat cut.

To have the *bent* of one's bow.

'Tis *best* to take half in hand, and the rest by-and-by.

The tradesman that is for ready money.

There's ne'er a jest among them, as the fellow said by the fox-cubs.

You make the better side the worse. *Somerset.*

Between hawk and buzzard.

To look as big as if he had eaten bull-beef.

He'll have the last word though he talk *bilk* for it.

Bilk is a nothing. A man is said to be balked at cribbets when he gets nothing when he can make never a game.

Bil after helve.

Over a man's side his apple.

He'll make nineteen bits of a bilberry.

Spoken of a covetous person.

To bite upon the bridle.

That is to thro' hardly: to be cut short, or suffer want; for a horse can cut but slowly when the bridle is in his mouth. Or else it may signify to fret, swell and disquiet himself with anger. *Frena mordere*, in Latin, hath a different sense: it is to resist those who have us in subjection; as an unruly horse gets the bridle between his teeth, and runs away with his rider, or as a dog bites the staff you beat him with. Statius useth it in a contrary sense, viz. to submit to the conqueror, and take patiently the bridle in one's mouth. *Statius laquei et frena mormorant.*

Though I be bitten, I am not all eaten.

What a *binchup's* wife! eat and drink in your gloves?

To wash a *binchman's* white.

Binchman's labour, or *binchman's labour*. *Binchman's labour*. Labour in vain. Parallel whereunto are many other Latin proverbs; as *Laterem lavare, arenas lavare*. *Arenas lavare* is of *homo de no lavar lo prieto blanco*.—Span.

You cannot say *binch* is his eye. [or nail.]

That is, you can find no fault in him, charge him with no crime.

Binchman's holiday.

is a twilight almost quite dark.

As the *binch* man shot the crow.

He hath good *binch* in him, if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal, of which good housewives are wont to make black puddings.

To come *binch* off.

He's true *blue*; he'll never stain.

Coventry had formerly the reputation for dying blues, inasmuch that true blue came to be a proverb, to signify one that was always the same, and like himself.

To make a bolt or a shaft of a thing.

There's a bone for you to pick.

Egli m' ha dato un osso da rodere Ital.

To be *bought* and sold in a company.

She hath *broken* her elbow at the church-door. *Chesh.*

Spoken of a house-wifely maid that grows idle after marriage.

You seek a *brack* where the hedge is whole.

His *brains* are addled.

His *brains* crow.

His *brains* will work without harm. *Yorksh.*

He knows which side his *bread* is buttered on.

Conoscere il pel nel uovo. Ital.

'Twould make a horse *break* his bridle, or a dog his halter.

One may as soon *break* his neck as his fast there.

Break my head, and bring me a plaister.

Taglia m' il naso e soppi me poi nelle orecchie. Ital.

Spare your *breath* [or wind] to cool your pottage.

You seek *breeches* of a bare-a—'d man.

Ab asino lanam.

His *breech* makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and involuntary dejection. Buttons, because the excrements of some animals are not unlike buttons or pellets; as of sheep, hares, &c. Nay, they are so like, that they are called by the same name; this figure they get from the cells of the *Colon*. The Italians say, *Fare il culo lappe lappe*.

As they *brew*, so let them bake.

Some have it, So let them drink; and it seems to be better sense so. *Tute hoc intristi, tibi omne exedendum est.*—Terent. Phorm. *Ut semen-tem feceris ita metes.*—Cic. de Orat. lib. 2.

To make a *bridge* of one's nose.

i. e. To intercept one's trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by, and do it to another; to lay hold upon and serve himself of that which was intended for another.

To leave one in the *briers* or suds.

He hath *brought* up a bird to pick out his own eyes.

Κρίδος τροφεία ἀπέτισε. *Tal nutre il corvo che gli cavera poi gli occhi.* He brings up a raven, &c.

To have a *breeze* [*i. e.* a gad-fly] in his breech.

Spoken of one that frisks about, and cannot rest in a place.

He'll bring *buckle* and thong together.

Let them *buckle* for it. *Somerset.*

I'll make him *buckle* to.

To *build* castles in the air.

Far castelli in aria.—Ital. The French say, *Faire des chateaux en Espagne.*

There's ne'er a *best* among them, as the fellow said by the fox-cubs.

You make the *better* side the worse. *Somerset.*

Between hawk and buzzard.

To look as *big* as if he had eaten bull-beef.

He'll have the last word though he talk *bilk* for it.

Bilk, *i. e.* nothing. A man is said to be bilked at cribbets when he gets nothing, when he can make never a game.

Bill after helve.

Trarre il manico dietro alla zappa.

He'll make nineteen bits of a *bilberry*.

Spoken of a covetous person.

To *bite* upon the bridle.

That is, to fare hardly; to be cut short, or suffer want; for a horse can eat but slowly when the bridle is in his mouth. Or else it may signify to fret, swell and disquiet himself with anger. *Fræna mordere*, in Latin, hath a different sense; *i. e.* to resist those who have us in subjection; as an unruly horse gets the bridle between his teeth, and runs away with his rider; or as a dog bites the staff you beat him with. Statius useth it in a contrary sense, *viz.* to submit to the conqueror, and take patiently the bridle in one's mouth. *Subiit leges et fræna momordit.*

Though I be *bitten*, I am not all eaten.

What a *bishop's* wife! eat and drink in your gloves?

To wash a *blackmoor* white.

Æthiopem lavare, or *dealbare*. *σμήκειν seu λευκαίνειν*. Labour in vain. Parallel whereto are many other Latin proverbs; as *Laterem lavare*, *arenas arare*. *Jurado ha el baño de no hazer lo prieto blanco.*—Span.

You cannot say *black* is his eye, [or nail.]

That is, you can find no fault in him, charge him with no crime.

Blind-man's holiday.

i. e. Twilight, almost quite dark.

As the *blind* man shot the crow.

He hath good *blood* in him, if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oat-meal, of which good housewives are wont to make black puddings.

To come *bluely* off.

He's true *blue*; he'll never stain.

Coventry had formerly the reputation for dying blues, insomuch that *true blue* came to be a proverb, to signify one that was always the same, and like himself.

To make a *bolt* or a shaft of a thing.

There's a *bone* for you to pick.

Egli m' ha dato un osso da rodere Ital.

To be *bough*! and sold in a company.

She hath *broken* her elbow at the church-door. *Chesh.*

Spoken of a house-wifely maid that grows idle after marriage.

You seek a *brack* where the hedge is whole.

His *brains* are addled.

His *brains* crow.

His *brains* will work without harm. *Yorksh.*

He knows which side his *bread* is buttered on.

Conoscere il pel nel uovo. Ital.

'Twould make a horse *break* his bridle, or a dog his halter.

One may as soon *break* his neck as his fast there.

Break my head, and bring me a plaister.

Taglia m' il naso e soppi me poi nelle orecchie. Ital.

Spare your *breath* [or wind] to cool your pottage.

You seek *breeches* of a bare-a—'d man.

Ab asino lanam.

His *breech* makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and involuntary dejection. Buttons, because the excrements of some animals are not unlike buttons or pellets; as of sheep, hares, &c. Nay, they are so like, that they are called by the same name; this figure they get from the cells of the *Colon*. The Italians say, *Fare il culo lappe lappe.*

As they *brew*, so let them bake.

Some have it, So let them drink; and it seems to be better sense so. *Tute hoc intristi, tibi omne exedendum est.*—Terent. Phorm. *Ut semen-tem feceris ita metes.*—Cic. de Orat. lib. 2.

To make a *bridge* of one's nose.

i. e. To intercept one's trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by, and do it to another; to lay hold upon and serve himself of that which was intended for another.

To leave one in the *briers* or suds.

He hath *brought* up a bird to pick out his own eyes.

Κριός τροφεία ἀπέτρισε. *Tal nutre il corvo che gli cavera poi gli occhi.*
He brings up a raven, &c.

To have a *breexe* [*i. e.* a gad-fly] in his breech.

Spoken of one that frisks about, and cannot rest in a place.

He'll bring *buckle* and thong together.

Let them *buckle* for it. *Somerset.*

I'll make him *buckle* to.

To *build* castles in the air.

Far castelli in aria.—Ital. The French say, *Faire des chateaux en Espagne.*

He *builds* cages for oxen to bring up birds in.

Disproportionably.

He thinks every *bush* a boggard.

i. e. A bugbear, or phantasm.

Bush natural; more hair than wit.

No *butter* will stick to his bread.

To *buy* and sell, and live by the loss.

Fare venti un gheriglio de' venti due noci. Ital.

The *butcher* looked for his knife when he had it in his mouth.

His bread is *buttered* on both sides.

i. e. He hath a plentiful estate: he is fat and full.

C.

I think this is a butcher's horse, he carries a *calf* so well.

His *calves* are gone down to grass.

This is a jeer for men with over-slender legs.

His *candle* burns within the socket.

That is, he is an old man. Philosophers are wont to compare man's life not inaptly to the burning of a lamp, the vital heat always preying upon the radical moisture, which, when it is quite consumed, a man dies. There is indeed a great likeness between life and flame, air being as necessary to the maintaining of the one as of the other.

If his *cap* be made of wool.

In former times, when this proverb came first in use, men generally wore caps. Hats were a thing hardly known in England, much less hats made of rabbits' or beavers' fur. Capping was then a great trade, and several statutes made about it. So that, If his cap were made of wool, was as much as to say most certainly, As sure as the clothes on his back. *Dr. Fuller.*

They may cast their *caps* at him.

When two or more run together, and one gets ground, he that is last, and despairs to overtake, commonly casts his hat after the foremost, and gives over the race. So that to Cast their caps at one, is to despair of catching or overtaking him.

He *carries* fire in one hand, and water in the other.

Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ φερεῖ, &c.—Plutarch. *Il porte le feu et l'eau.*—Fr. *Alterâ manu fert lapidem, alterâ panem ostentat.*—Plaut.

To set a spoke in one's *cart*.

To set the *cart* before the horse.

Currus bovem trahit. Metter il carro inanzi ai buoi.—Ital. *La charrue va devant les bœufs.*—Fr.

The *cat's* in the cream-pot.

This is used when people hear a great noise and hubbub amongst the go d

wives of the town, and know not what it means, but suppose that some sad accident is happened; as the cat is fallen into the cream-pot, or the like.

Before the *cat* can lick her ear.

You shall have that the *cat* left in the malt-heap.

They are not *cater-cousins*.

He hath good *cards* to shew.

He hath good *cellarage*.

That *char* is char'd (as the good-wife said when she had hanged her husband).

A *char*, in the northern dialect, is any particular business, affair, or charge, that I commit to or entrust another to do. I take it to be the same with charge, *κατ' ἀποκοπήν*.

To go *cheek* by jowl with one.

To eat the *cheese* in the trap.

Mangiar il cacio nella trappola. To be guilty of a fault where the punishment must inevitably follow.

To *chew* the cud upon a thing.

i. e. To consider of a thing, to revolve it in one's mind: to ruminate, which is the name of this action, is used in the same sense both in Latin and English.

The *chicken* crams the capon.

The *child* hath a red tongue, like its father.

Children to bed, and the goose to the fire.

I cannot conceive what might be the occasion, nor what is the meaning of this saying. I take it to be senseless and nugatory.

Let not the *child* sleep upon bones. *Somerset.*

i. e. The nurse's lap.

A *chip* of the old block.

Patris est filius. He is his father's own son; taken always in an ill sense. *La scheggia vien dal legno.* Ital.

Like a *chip* in a pottage pot, doth neither good nor harm.

Choke up, the church-yard's nigh.

It goes down like *chopp'd* hay.

I'll make him know *churning* days.

To *clip* one's wings.

Pennas incidere alicui.

He hath a *cloak* for his knavery.

The Italians say, *Ha mantello d'ogni acqua.* Applied to one who can adapt himself to any circumstances.

He is in the *cloth*-market.

i. e. In bed.

The *coaches* wo'n't run over him.

i. e. He is in jail.

To carry coals to Newcastle.

Soli lumen mutuari ; cælo stellas ; ranæ aquam. Crocum in Ciciam, ubi sc. maximè abundat : Noctuas Athenas. Porter de feuilles au bois.—Fr. To carry leaves to the wood. Alcinoos pomadare. Llevar hierro a Biscaya.—Span. To set cock on hoop.

This is spoken of a prodigal, one that takes out the spigot, and lays it upon the top of the barrel, drawing out the whole vessel without any intermission.

His cockloft is unfurnished.

i. e. He wants brains.

To have a colt's tooth in his head.

As is usually spoken of an old man that is wanton and petulant.

To cut one's comb.

As is usually done to cocks when gelded ; to cool one's courage.

They'll come again, as Goodyer's pigs did.

i. e. Never.

Come and welcome ; go by, and no quarrel.

What, do you come or send ?

Come, every one heave a pound. Somerset.

Command your man, and do it yourself.

Manda y hazlo, y quitarte has de cuidado. Span.

Ask my companion if I be a thief.

In the North they say, Ask my mother if my father be a thief. *Domanda al hosto s' egl' ha buon vino.—Ital. Ask your host if he have good wine.*

To complain of ease.

He hath a conscience like a cheverel's skin, that will stretch.

Somerset.

A cheverel is a wild goat.

To outrun the constable.

To spend more than one's allowance or income.

You might be a constable for your wit.

Cook-ruffian, able to scald the devil in his feathers.

To cool one's courage.

He's corn-fed.

A friend in a corner.

To take counsel of one's pillow.

La nuit donne conseil.—Fr. Noctu urgenda consilia. Inde nox ὑπρὸν διέττει ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις παραγίνεται. La notte è madre di pensieri.—Ital. The night is the mother of thoughts.

Counsel's as good for him as a shoulder of mutton for a sick horse.

What is got in the *county* is lost in the hundred.

What is got in the whole sum is lost in particular reckonings ; or, in general, what is got one way, is lost another.

Court holy water.

Eau benîte de la cour.—Fr. Fair words, and nothing else.

One of the *court*, but none of the counsel.

All the *craft* is in the catching.

To speak as though he would *creep* into one's mouth.

He hath never a *cross* to bless himself withal.

i. e. No money, which hath usually a cross on the reverse side.

To have *crotchets* in one's crown.

You look as if you were *crow*-trodden.

You look as though you would make the *crow* a pudding ; or go to fight the blacks.

i. e. Die. The Italians say, *Andare a parlare a pilato*.

I have a crow to pluck with you.

Avere mala gatta da pelere. Ital.

You need not be so crusty, you are not so hard baked.

She is as *crusty* as that is hard baked. *Somerset*.

One that is surly, and loth to do any thing.

Here's a great *cry*, and but little wool, as the fellow said when he shear'd his hogs.

Assai romor è poco lana.—Ital. *Asinum tondes. Parturiunt montes, &c. Chico baque, y gran caida.*—Span.

You *cry* out before you're hurt.

Il fait comme les anguilles de Melun, il crie devant qu'on l'escorche.

Let her *cry*, she'll p— the less.

To lay down the *cudgels*.

His belly cries *cupboard*.

Sento che l'oriulo è ito giù. Ital.

To *curse* with bell, book, and candle.

To be beside the *cushion*.

Aberrari à janua.

No *cut* to unkindness.

To *cut* one's coat according to one's cloth.

Fare il passo secondo la gamba. Ital.

To stand for *cypher*.

D.

To take a *dagger*, and drown one's self.

To be at *daggers* drawing.

To look as if he had sucked his *dam* through a hurdle

I think his *face* is made of a fiddle ; every one that looks on him loves him.

To come a day after the *fair*.

Κατόπι τῆς ἑορτῆς ἦκεις. *Post festum venisti.* Plat. in Gorg.

It will be *fair* weather when the shrews have dined.

Fair play's a jewel ; don't pull my hair.

He pins his *faith* on another man's sleeve.

To *fall* away from a horse-load to a cart-load.

Fall back, fall edge.

Farewell, and be hanged ; friends must part.

Farewell, frost ; nothing got, nor nothing lost.

He thinks his *fart* as sweet as musk.

He *farts* frankincense.

This is an ancient Greek proverb ; Βδέειν λιβάνωτον. Self-love makes even a man's vices, infirmities, and imperfections, to please him. *Sus cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.

All the *fat's* in the fire.

To *feather* one's nest well.

To go to heaven in a *feather-bed*.

Non est e terris mollis ad astra via.

Better *fed* than taught.

All *fellows* at foot-ball.

If gentlemen, and persons ingeniously educated, will mingle themselves with rustics in their rude sports, they must look for usage like to, or rather coarser than, others.

Go *fiddle* for shives among old wives.

Fight dog, fight bear.

Nè depugnes in alieno negotio.

To *fight* with one's own shadow.

Σκιαμαχεῖν. To fight with shadows ; to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty spoons.

A *fine* new nothing.

He put a *fine* feather in my cap.

i. e. Honour without profit.

To have a *finger* in the pie.

He had a *finger* in the pie when he burnt his nail off.

To foul one's *fingers* with.

He hath more wit in his little *finger* than thou in thy whole body.

To *dance* to every man's pipe or whistle.

To burn *day-light*.

To *deal* fools dole.

To deal all to others, and leave nothing to himself.

Good to send on a *dead* body's errand.

Tu saresti ben da mandar per la morte. Ital.

A *dead* woman will have four to carry her forth.

To work for a *dead* horse, or goose.

To work out an old debt, or without hope of future reward. *Argen. reçu le bras rompu.*—Fr. The wages had, the arm is broken. *Chi paga inanzi è servito indietro.*—Ital. He that pays before-hand, is served behind-hand. *Chi paga inanzi tratto trova il lavor mal fatto.*—Ital.

If thou hadst the rent of *Dee-mills*, thou' wouldst spend it.

Chesh.

Dee is the name of the river on which the city of Chester stands: the mills thereon yield a great annual rent, greater than any of the houses about that city.

As *demure* as if butter would not melt in his mouth.

Some add, And yet cheese will not choke him. *Caldo de zorra que está frio, y quema.*—Span.

To get by a thing, as *Dickson* did by his distress.

That is, over the shoulders, as the vulgar usually say. There is a coincidence in the first letters of Dickson and distress: otherwise who this Dickson was, I know not.

Hold the *dish* while I shed my pottage.

To lay a thing in one's *dish*.

He claps his *dish* at a wrong man's door.

To play the *devil* in the bulmong.

i. e. Corn mingled of peas, tares, and oats.

If the *devil* be a vicar, thou wilt be his clerk.

The *devil* owed him a shame.

Do and undo, the day is long enough.

To play the *dog* in the manger; not eat yourself, nor let any body else.

Ἄλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης ἢ οὔτε αὐτῇ τῶν κριθῶν ἐθίει, οὔτε τῷ ἵππῳ δυναμεύῃ φαγεῖν ἐπὶ τρέπει.—Lucian. *Canis in præsepi.* *E come il cane dell' ortolano, che non mangia de cavoli egli, e non ne lascia mangiar altri.*—Ital. Like the gardener's dog, who cannot eat the coleworts himself, nor will suffer others.

Dogs run away with whole shoulders.

Not of mutton, but their own; spoken in derision of a miser's house

We *dogs* worried the hare.

To serve one a *dog-trick*.

It would make a *dog* doff his doublet. *Chesh.*

A *dog's* life, hunger and ease.

To *dote* more on it than a fool on his bauble.

He'll not put off his *doublet* before he goes to bed.

i. e. Part with his estate before he die.

You need not *doubt* you are no doctor.

He'll never *dow*.

i. e. Be good egg nor bird. *North.*

A *dram* of the bottle.

This is the seamen's phrase for a draught of brandy, wine, or strong waters.

To *dream* of a dry summer.

I'll make you know your *driver*. *Somers.*

One had as good be nibbled to death by *ducks*; or, pecked to death by a hen.

To take things in *dudgeon*, or to wear a *dudgeon*-dagger by his side.

To *dine* with Duke Humphrey.

That is, to fast, to go without one's dinner. This Duke Humphrey was uncle to King Henry the Sixth, and his protector during his minority; Duke of Gloucester, renowned for hospitality, and good house-keeping. Those were said to dine with Duke Humphrey, who walked out dinner-time in the body of St. Paul's Church; because it was believed the duke was buried there. But (saith Dr. Fuller) that saying is as far from truth as they from dinner, even twenty miles off; seeing that the duke was buried in the church of St. Alban's, to which he was a great benefactor. The Italians say, *Dar da rodere i cieci*.

To *drink* like a funnel.

She is past *dying* of her first child.

i. e. She hath had a bastard.

E.

He dares not for his *ears*.

To fall together by the *ears*.

In at one *ear*, and out at the other.

Dentro da un orecchia e fuori dall'altra. Ital.

To *eat* one's words.

To *eat* the calf in the cow's belly.

Come la gallina di monte cuccoli.—Ital. *Mangiar la raccolta in erba*

You had as good *eat* your nails.

He could *eat* my heart with garlic.

That is, he hates me mortally.

You *eat* above the tongue, like a calf.

Ja in thy whole

He hath *eaten* the hen's rump.

Ha mangiato il cul della gallina —Ital. *S.*

There is as much hold of his word as of a wet *eel* by the tail.

'Απ' οὐράς την ἔγχελυν ἔχεις.

I have *eggs* on the spit.

I am very busy. Eggs, if they be well roasted, require much turning.

Neither good *egg* nor bird.

You come with your five *eggs* a penny, and four of them be rotten.

Set a fool to roast *eggs*, and a wise man to eat them.

An *egg*, and to bed.

Give him the other half *egg*, and burst him.

To smell of *elbow-grease*.

Lucernam olere.

She hath broken her *elbow*.

That is, she hath had a bastard. Another meaning of this phrase see in the letter B, at the word *broken*.

Elden Hole needs filling. *Derbysh.*

Spoken of a liar. Elden Hole is a deep pit in the Peak of Derbyshire, near Castleton, fathomless the bottom, as they would persuade us. It is without water; and if you cast a stone into it, you may for a considerable time hear it strike against the sides to and again, as it descends, each stroke giving a great report.

To make both *ends* meet.

To bring buckle and thong together.

To have the better *end* of the staff.

He'll have *enough* one day, when his mouth is full of mould.

A sleeveless *errand*.

He hath *escaped* a scowering.

Of two *evils*, choose the least.

Del mal el menos. Span.

Find you without an *excuse*, and find a hare without a mense.

Vias novit quibus effugit Eucrates. This Eucrates was a miller in Athens, who getting share in the government, was very cunning in finding out shifts and pretences to excuse himself from doing his duty. The Italians say, *In un hora nasce un fongo*; when they would intimate that an *excuse* is easily found.

^aLucias by (quoth Pedley) when my *eye* was put on.

de cavo. Pedley was a natural fool, of whom go many stories.

dog, who with one *eye*, and laugh with the other.

Dogs run away.

Not of mutton, b.

F.

We *dogs* worried then a thing.

To serve one a *dog-trick*.

I think his *face* is made of a fiddle ; every one that looks on him loves him.

To come a day after the *fair*.

Κατόπι τῆς ἐορτῆς ἦκεις. *Post festum venisti.* Plat. in Gorg.

It will be *fair* weather when the shrews have dined.

Fair play's a jewel ; don't pull my hair.

He pins his *faith* on another man's sleeve.

To *fall* away from a horse-load to a cart-load.

Fall back, fall edge.

Farewell, and be hanged ; friends must part.

Farewell, frost ; nothing got, nor nothing lost.

He thinks his *fart* as sweet as musk.

He *farts* frankincense.

This is an ancient Greek proverb ; Βδέειν λιβάνωτον. Self-love makes even a man's vices, infirmities, and imperfections, to please him. *Sine cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.

All the *fat's* in the fire.

To *feather* one's nest well.

To go to heaven in a *feather-bed*.

Non est e terris mollis ad astra via.

Better *fed* than taught.

All *fellows* at foot-ball.

If gentlemen, and persons ingeniously educated, will mingle themselves with rustics in their rude sports, they must look for usage like to, or rather coarser than, others.

Go *fiddle* for shives among old wives.

Fight dog, fight bear.

Nè depugnes in alieno negotio.

To *fight* with one's own shadow.

Σκιαμαχεῖν. To fight with shadows ; to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty spoons.

A *fine* new nothing.

He put a *fine* feather in my cap.

i. e. Honour without profit.

To have a *finger* in the pie.

He had a *finger* in the pie when he burnt his nail off.

To foul one's *fingers* with.

He hath more wit in his little *finger* than thou in thy whole body.

To put one's *finger* in the fire.

Prudens in flammam ne manum injicito.—Hieron. Put not your *finger* needlessly into the fire. Meddle not with a quarrel voluntarily, wherein you need not be concerned.—Prov. xxvi. 17.

To have a thing at his *fingers'* ends.

Scire tanquam unguis digitosque. The Spaniards say, *Yo lo tenia en el pico de la lengua.*

His *fingers* are lime twigs.

Spoken of a thievish person.

All *fire* and tow.

To come to fetch *fire*.

To go through *fire* and water to serve or do one good.

Probably from the two sorts of ordeal by fire and water.

To add fuel to the *fire*.

Oleum camino addere.

All is *fish* that comes to net.

You *fish* fair and catch a frog.

Neither *fish*, nor flesh, nor good red herring.

Il n'est ni chair ni poisson. Fr.

I have other *fish* to fry.

By *fits* and starts, as the hog pisseth.

By *fits* and girds, as an ague takes a goose.

To give one a *flap* with the fox's tail.

i. e. To cozen or defraud one.

He would *flay* a flint, or *flay* a groat.

Spoken of a covetous person. The Italians say, *Cavar dalla rapa sangue.*

To draw blood from a turnip.

To send one away with a *flea* in his ear.

Lo gli ho messo un pulce nel orecchio.—Ital. It is not easy to conceive by those who have not experienced it, what a buzzing and noise a *flea* will make there.

What does not *float*, is rotten.

Qual che non guazza e fracido.—Ital. He who does regard small matters with respect to character, must be vile in disposition.

'Tis the fairest *flower* in his crown, or garden.

To *fly* at all game.

'Tis a *folly* to fret; grief's no comfort.

More *fool* than fiddler.

The vicar of *fools* is his ghostly father.

To set the best *foot* forward.

He hath a fair *forehead* to graft on.

I'll *foreheet* (i. e. predetermine) nothing but building churches, and louping over them. *Northern*.

Better lost than *found*.

Too *free* to be fat.

He is *free* of Fumbler's-hall.

Spoken of a man that cannot get his wife with child.

He may e'en go write to his *friends*.

We say it of a man when all his hopes are gone. The French say, *Il est réduit aux abois*.

To *fry* in his own grease.

Out of the *frying-pan* into the fire.

Cader dalla padella nelle bragie.—Ital. *Sautter de la poile et se jeter dans les braises*.—Fr. *De fumo in flammam* (which Ammianus Marcellinus cites as an ancient proverb) hath the same sense. *Evitatú Charybdi in Scyllam incidere. Nè cinerem vitans in prunas incidas*. 'Εἰς τὸ πῦρ ἐκ τοῦ κίπνου.—Lucian. *Fogir do fumo, e cair no fogo*.—Port. The Spaniards say, *Andar de coços en colódros*.

You are never well, *full* nor fasting.

G.

The *gallows* groans for you.

To *gape* for a benefice.

He may go hang himself in his own *garters*.

All your *geese* are swans.

Suum cuique pulchrum. Il suo soldo val tredici danari.—Ital. His shilling's worth thirteen pence.

You're a man among the *geese* when the gander is away.

Here is *Gerard's* bailiff; work, or you must die with cold.

Somerset.

What he *gets*, he gets out of the fire.

You *get* as good as you bring.

Qual asino da in parete, altri riceve.—Ital.

He would *get* money in a desert.

Vivere e far robba in sù l'acqua.—Ital. He would thrive where another would starve.

To *get* over the shoulders.

Al! that you *get* you may put in your eye, and see never the worse.

The Italians say, *Si potrebbero contar col naso*. You may count it with your nose.

He bestows his *gifts* as broom doth honey.

Broom is so far from sweet, that it is very bitter.

I thought I would *give* him one, and lend him another.

i. e. I would be quit with him.

Give a loaf, and beg a shive.

Give no pearls to swine.

There's a glimmer in the touch-box.

The glue did not hold.

i. e. You were balked in your wishes; you missed your aim.

Out of God's blessing into the warm sun.

Ab equis ad asinos.

Go in God's name, so ride no witches.

Go forward, and fall; go backward, and mar all.

A fronte præcipitium, à tergo lupi.

You go as if nine men held you.

I'll go twenty miles on your errand first.

Go farther, and fare worse.

He is going to grass with his teeth upwards.

i. e. He is going to be buried.

To give one as good as he brings, or his own.

Qui quæ vult dicit quæ non vult audiet.—Terent. *Ut salutaris ita resalutaberis.*

To come from little good to stark nought.

Ab equis ad asinos. Mandrabuli in morem. Mandrabulus, finding gold mines in Samos, at first offered and gave to Juno a golden ram, afterwards a silver one, then a small one of brass, and at last nothing at all. The French say, *Devenir d' Eveque meünier.* From a coach and six to double-soled shoes.

I am a fool, I love any thing that is good.

'Tis good sheltering under an old hedge.

'Tis good grafting on a good stock.

Some good, some bad, as sheep come to the fold.

Sunt bona, sunt quedam mediocria, sunt mala plura.—Mart.

I'll do my good-will, as he said that threshed in his cloak.

This was some Scotchman; for I have been told, that they are wont

You find fault with a fat *goose*.

Tu ti lament di gamba sana.—Ital. *Lamentarsi di brodo grasso.*—Ital.

You'll be good when the *goose* p—sseth.

All is not *gospel* comes out of his mouth.

He must have his *grains* of allowance.

A knave or a rogue in *grain*.

That is, of a scarlet dye. The alkermes berry, wherewith they dye scarlet, is called in Greek *κατ' ἀνθρωπομασίαν, κόκκος*; that is, *granum* in Latin, and in English grain.

It goeth against the *grain*.

The grain, *pecten ligni*, longways the wood, as the fibres run. To go transversely to these fibres is to go against the grain.

Teach your *grandame* { to grope her ducks.
to sup sour milk.
to suck eggs.

Aquilam volare, delphinum natare doce. *Il ne faut pas apprendre aux poissons à nager.*—Fr. You must not teach fish to swim. Teach me to do that I know how to do much better than yourself. Teach your father to beget children. *Sus Minervam.*

To grease a fat sow on the a—.

On ne doit pas à gras porceau le cul oindre.—Fr. i. e. To be insensible of a kindness.

To grease a man in the fist.

That is, to put money into his hands; to fee or bribe him.

To grease one's boots.

Ungere gli stavile.—Ital. To cajole or flatter.

He is *grey* before he is good.

I'll either *grind* or find.

All bring *grist* to your mill.

To grow like a cow's tail.

</

To take a *hair* of the same dog.

i. e. To be drunk again the next day.

To cut the *hair*.

i. e. To divide so exactly as that neither part have advantage.

You *halt* before you're lame.

To make a *hand* of a thing.

Hand over head, as men took the covenant.

They two are *hand* in glove.

Sono dente e gengiva.—Ital. *Sono pane e sacio.*

To live from *hand* to mouth.

In diem vivere ; or, as Persius, *Ex tempore vivere.*

To have his *hands* full.

J' ai assez à faire environ les mains. Fr.

I'll lay my *hand* on my halfpenny ere I part with it.

I will wash my *hands*, and wait upon you.

To *hang* one's ears.

Demitto auriculas ut iniquæ mentis asellus. Horat.

They *hang* together like burs, or like pebbles in a halter.

Let *him* hang by the heels. *Somerset.*

Of a man that dies in debt : his wife leaving all at her death, crying her goods in three markets, and three parish churches, is so free of all her debts.

To catch a *hare* with a tabret.

On ne prend pas le lievre au tabourin.—Fr. One cannot catch a hare with a tabret. *Bove venari leporem.*—Lat. *Il lupo no caca agneli.* We don't gather figs

To hear as hogs do in *harvest* ; or, with your harvest ears.

He is none of the *Hastings*.

Spoken of a slow person. There is an equivoque in the word *Hastings*, which is the name of a great family in Leicestershire, which were Earls of Huntingdon. They had a fair house at Ashby de la Zouch, now much ruined.

Too *hasty* to be a parish clerk.

Better *have* it than hear of it.

He knows not a *hawk* from a hand-saw.

Some say, He knows not B from a bull's foot.

To be as good eat *hay* with a horse.

To have his *head* under one's girdle.

To comb one's *head* with a joint stool.

Lavare il capo con le frombole. Ital.

He cannot *hear* on that ear.

He may be *heard* where he is not seen.

His *heart* fell down to his hose or heels.

Animus in pedes decidit.

He is *heart* of oak.

Hell is broken loose with them.

Harrow [or rake] *hell*, and scum the devil.

To *help* at a dead lift.

To throw the *helve* after the hatchet.

To be in despair. *Ad perditam securim manubrium adicere.* Some say,

To throw the rope after the bucket.

good in the town ; relieving the poor, and building a public conduit in the market-place. The Italians say, *Bere o affogare*.

To make a *hog* or a dog of a thing.

The *hogs* to the honey-pots.

What can you expect of a *hog* but his bristles ?

To bring one's *hogs* to a fair market.

To *hold* with the hare, and run with the hound.

Not much unlike hereto is that Latin one, *Duabus sellis sedere*, i. e. *incertarum esse partium* ; and, *ancipiti fide ambabus servire velle*, v. ERASM. Liberius Mimus, chosen into the senate by Cæsar, coming to sit down by Cicero, he, refusing him, said, I would take you in, did we not sit so close [*nisi angustè sederemus*] ; reflecting upon Cæsar, who chose so many into the senate that there was scarce room for them to sit. Liberius replied, But you were wont to sit upon two stools [*duabus sellis sedere*] ; meaning to be on both sides. *Andare con due cembali en colombaja*.—Ital.

He'll find some *hole* to creep out at.

To make a *hole* in the water.

i. e. To fall into it.

He is all *honey* or all t—d.

As *honest* a man as ever { brake bread.
trod on shoe leather.

An *honest* man, and a good bowler.

By *hook* or by crook.

Quo jure, quâque injuriâ.—Terent. *Soit à droit ou à tort*.—Fr. *Verne carne*.—Ital.

Your *horse* cast a shoe.

You ride on a *horse* that was foaled of an

To break the *ice*.

Romper il ghiaccio.—Ital. *Scindere glaciem*. To begin any hazardous or difficult thing.

Sick of the *idles*.

Sick of the *idle* crick, and the belly-wark in the heel.

Belly-wark, *i. e.* belly-ache. It is used when people complain of sickness for a pretence to be idle upon no apparent cause.

You'll soon learn to shape *Idle* a coat.

If my aunt had been a man, she'd have been my uncle.

Spoken in derision of those who make ridiculous surmises.

Give him an *inch*, and he'll take an ell.

The Spaniards say, *Dame donde me assiente, que yo hare me acueste*.

He hath no *ink* in his pen.

i. e. No money in his purse, or no wit in his head.

K.

To lay the *key* under the threshold.

To *kick* the wind.

i. e. To be hanged. *Possa fare come la cicala che more cantando*.

To *kill* with kindness.

So the ape is said to strangle her young ones by embracing and hugging them. And so may many be said to do, who are still urging their sick friends to eat this and that and the other thing, thereby clogging their stomachs, and adding fuel to their diseases, fondly imagining, that if they eat not a while, they'll presently die.

Kim-kam.

'Tis a good *knife*, it will cut butter when 'tis melted.
 A good *knife*, it was made five miles beyond Cutwell.
 You say true; will you swallow my *knife*?

It does me *knight's* service.

He got a *knock* in the cradle.

To *know* one from a black sheep.

He *knows* one point more than the devil.

Speaking of a cunning fellow.

To *know* one as well as a beggar knows his dish.

To *know* one no more than he does the Pope of Rome.

Better *known* than trusted.

L.

To have nothing but one's *labour* for one's pains.

Avoir l'aller pour le venir.—Fr. To have one's going for one's coming.

You'll go up the *ladder* to bed.

i. e. Be hanged.

At *latter* Lammas.

Ad Græcas calendas; i. e. never. Ἐπεὶ οὐκ ἔστιν ἡμῖνον τεκίωσι. *Cum nulli pariunt.*—Herodot.

Help the *lame* dog over the stile.

The *lamentation* of a bad market.

He was *lapped* in his mother's smock.

The *lapwing* cries most farthest from her

To *lick* one's self whole again.

To *lick* honey through a cleft stick.

To *lie* as fast as a dog can lick a dish.

That's a *lie* with a latchet, all the dogs in the towns cannot match it.

To tell a man a *lie*, and give him a reason for it.

To stand in one's own *light*.

He *lights* his candle at both ends.

Like me, God bless the example.

Like a loader's horse, that lives among thieves.

The countryman near a town. *Somers.*

If the *lion's* skin cannot, the fox's shall.

Si leonina pellis non satis est, assuenda vulpina. Coudre le peau de regnard à celle du lion.—Fr. To attempt or compass that by craft which we cannot obtain or effect by force. *Dolus an virtus quis in hoste requirit.*

You may if you *list*; but do if you dare.

If he were as long as he is *lither*, he might thatch a house without a ladder. *Chesh.*

Londoner like, as much more as you will take.

To send by *Tom Long* the carrier.

Rather, to wait for Tom Long the carrier. To wait to no purpose.

He *looks* as if he had neither won nor lost.

He stands as if he were moped, in a brown study, unconcerned.

To lose one's longing.

He'll not *lose* { the droppings of his nose

See for your *love*, and buy for your money.
 I could not get any, neither for *love* nor money.
 To leave one in the *lurch*.

M.

MADGE, good cow, gives a good pail of milk, and then kicks it down with her foot.

To correct, or mend, the *Magnificat*.

i. e. To correct that which is without any fault or error. *Magnificat* is the Virgin Mary's hymn, *Luke* 1. So called from the first word of it, which is *magnificat*: as the other hymns are called *Benedictus*, *Nunc dimittis*, *Te Deum*, &c. for the same reason. *Nodum in scirpo quærere*.

She's a good *maid*, but for thought, word, and deed.

There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *malt* set the kiln on fire.

This is used in Cheshire and the neighbouring counties. They mean by it, I am little concerned in the thing mentioned: I care not much, come on it what will.

One lordship is worth all his *manners*.

There is an equivoue in the word *manners*, which, if written with an *e*, signifies *mores*; if with an *o*, *manneria*: howbeit, in the pronunciation they are not distinguished; and perhaps in writing, too, they ought not.

You know good *manners*, but you use but a few.

To miss his *mark*.

Aberrare a scopo, non attingere scopum; or, *extra scopum jaculare*.

She hath a *mark* after her mother.

That is, she is her mother's own

Meddle with your old shoes.

I'll neither *meddle* nor make, said Bill Heaps, when he spilled the butter milk.

To *mend* as sour ale does in summer.

Andare in pellicciaria. Ital.

I cry you *mercy*, I took you for a joint-stool.

To spend his *Michaelmas* rent in Midsummer moon.

You'd marry a *midden* for muck.

Either by *might* or by sleight.

Their *milk* sod over.

To put out the *millers*' thumb.

Spoken by good housewives, when they have wet their meal for bread or paste too much.

I can see as far into a *mill-stone* as another man.

A Scotch *mist*, that will wet an Englishman to the skin.

Mock not, quoth Montford, when his wife called him cuckold.

To have a *month's* mind to a thing.

In ancient wills we find often mention of a month's mind, and also of a year's mind, and a week's mind; they were lesser funeral solemnities, appointed by the deceased, at those times, for the remembrance of him.

Tell me the *moon's* made of green cheese.

Qui si cœlum ruat? *Hazer al cielo cebolla.*—Span. *Mostrar lucciole per lanterne.*—Ital.

The *moon* does not heed the barking of dogs.

La luna non cura l'abbajar de cani

man might find his mare dead, and taking her to be only asleep, might say, Have I taken you napping?

To slip one's *neck* out of the collar.

I'll first see thy *neck* as long as my arm.

Neck or nothing.

A flacca collo. Ital.

I may see him *need*, but I'll not see him bleed.

Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great misery or calamity.

As much *need* of it as he has of the pip, or, of a cough.

Tell me *news*.

More *nice* than wise.

Nichils in nine pokes, or, nooks. *Chesh.*

i. e. Nothing at all.

To bring a *noble* to nine-pence, and nine-pence to nothing.

Il fait de son teston de six sols.—Fr. To bring an abbey to a grange. *Fare di trenta trè undici.*—Ital. The Italians also say, *Far d'un lancia un fuso.* To cut a cloak to a button.

He is a *nonsuch*.

The Italians say, He is a cup of gold. *Egli è una coppa d'oro.*

He hath a good *nose* to make a poor man's sow.

Il seroit bonne truie à pauvre homme. Fr.

To hold one's *nose</*

To have an *oar* in every man's boat.

Avere culo ad ogni scanno.—Ital. To be meddling in other peoples' affairs.

Be good in your *office*; you'll keep the longer on.

To give one a cast of his *office*.

He hath a good *office*; he must needs thrive.

To bring an *old* house on one's head.

Tagliarsi legni addosso.—Ital. To be instrumental to one's ruin.

To rip up *old* sores.

To cast up *old* scores.

One may wink and choose.

Once at a coronation.

Never but *once*, at a wedding.

Some say, I never saw it but once, and that was at a wedding.

Once, and use it not.

One yate for another, good fellow.

They father the original of this upon a passage between one of the Earls of Rutland and a country fellow. The Earl riding by himself one day, overtook a countryman, who very civilly opened him the first gate they came to, not knowing who the Earl was. When they came to the next gate, the Earl expecting he should have done the same again, Nay, soft, saith the countryman; one yate for another, good fellow.

One's too few, three too many.

A man need not look in your mouth to know how *old* you are.

F

merly in Spain, particularly by little women, to make them appear taller. Metaphorically, to assume consequence.

To *pass* the pikes.

He is pattering the devil's *Pater-noster*.

When one is grumbling to himself, and it may be cursing those that have angered or displeased him.

To *pay* one in his own coin.

He is going into the *peas*-field.

i. e. Falling asleep.

To be in a *peck* of troubles.

To take one a *peg* lower.

To remind upstarts of their former condition. The Spaniards say, *Panadero erades antes, aunque aora traéis guantes*. You were once a baker; though you now wear gloves.

Penny-wise and pound foolish.

Μετρώ ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες. i. e. *Ad mensuram aquam bibunt, sine mensura offam comedentes*. He spares at the spigot, and lets it out at the bung-hole.

He thinks his *penny* good silver.

To take *pepper* in the nose.

To take *physic* before one be sick.

To *pick* a hole in a man's coat.

He knows not a *pig* from a dog.

Pigs play on the organs.

The *play* wo'n't pay the candles.

La cosa no 'l comporta. Ital.

To *plough* with the ass and the ox.

i. e. To sort things ill.

Let the *plough* stand to catch a mouse.

Guardar nel lucignolo e non nell olio. Ital.

To be tost from *post* to pillory.

To go to *pot*.

If you touch *pot* you must touch penny. *Somerset.*

Pay for what you have.

I know him not should I meet him in my *pottage* dish.

To *prate* like a parrot.

To say his *prayers* backward.

To be in the same *predicament*.

To have his head full of *proclamations*.

Provender pricks him.

To come in *pudding* time.

Her *pulse* beats matrimony.

To no more *purpose* than to beat your heels against the ground,
or wind.

No *remedy*, but patience.

Said to a marriage maker.

Set your heart at *rest*.

Here's nor *rhyme* nor reason.

This brings to mind the story of Sir Thomas More, who being, by the author, asked his judgment of an impertinent book, desired him by all means to put it into verse, and bring it to him again; which done, Sir Thomas looking upon it, saith, Yea, now it is somewhat like; now it is rhyme; before, it was neither rhyme nor reason.

You *ride* as if you went to fetch the midwife.

You shall *ride* an inch behind the tail.

He'll neither do *right*, nor suffer wrong.

You are *right* for the first — miles.

Give me *roast-meat*, and beat me with the spit; *or* run it in my belly.

You are in your *roast-meat* when others are in their fod.

Priusquam mactaris excorias.

To *rob* the spittle.

To *rob* Peter to pay Paul.

Il oste à S. Pierre pour donner à S. Pol.—Fr. The Italians say, *Scoprire un altare per coprirne un altro.* *Hazer un hoyo para tapar otro.*—Span

To row one way, and look another.

As skullduggers do. Δεξιὰν εἰς ὑπόδημα, ἀριστεράν εἰς ποδόνιτρον.—Aristoph. apud Suidam. *Altera manu fert lapidem, panem ostendit altera.*—Plaut.

S.

MORE sacks to the mill.

He has a saddle to fit every horse.

Ha sella ad ogni cavallo.—Ital. He has a salve for every sore.

To come sailing in a sow's ear.

To scape a scowring.

You make me scratch where it doth not itch.

The sea complains it wants water.

That would I fain see, said blind George of Hollowee.

To set up one's staff.

i. e. To resolve to abide in a place.

To set up his sail to every wind.

Faire voile à tout vent.—Fr. *Evannare ad omnem auram.*—Nazianzen.

Set a cow to catch a hare.

You may go and shake your ears.

To set all at *six* and seven.

To sit upon one's *skirts*.

To *slander* one with a matter of truth.

To *sleep* a dog's sleep.

Slow and sure.

I *smell* a rat.

What a deal of *smoke* !

Che specie.—Ital. What pride or arrogance.

To drive *snails* : A snail's gallop.

Testudineus gradus.—Plaut. *Vicistis cochleam tarditate.*—L. Lat.

Will you *snap* [or bite] off my nose ?

Tell me it *snows*.

To take a thing in *snuff*.

i. e. In anger. *Salir le mosche al naso.* Ital.

To have a *soft* place in his head.

Fair and *softly*, as lawyers go to heaven.

As *softly* as foot can fall.

To put a *spoke* in his wheel.

To prevent his accomplishing his design.

He'll *split* a hair.

The Spaniards say, *Fulano parte un comino*. Such an one splits a cummin seed.

He hath a *spring* in his elbow.

Spoken of a gamester.

You would *spy* faults if your eyes were out.

To make one a *stalking*-horse.

She *stamps* like a ewe upon yeanning. *Somerset*.

What, *starve* in a cook's shop!

Endurer la soif aupres d' une fontaine.—Fr. *Mourir de faim aupres du métier.*—Fr. This may be made a sentence by putting it imperatively. Never starve, &c.

He's *steel* to the back bone.

To go through *stitch* with a business.

To *stick* by the ribs.

He hath swallowed a stake; he cannot *stoop*.

The more you *stir* the worse you stink.

Μὴ κινεῖν κακὸν εἰς

To *take* one up before he is down.

To *take* the bird by the feet.

Take all, and pay the baker.

A *tale* of a tub.

You will tell another *tale* when you are tried.

To tell *tales* out of school.

To *talk* like an apothecary.

I'll *thank* you for the next, for this I am sure of.

There's a *thing* in't, quoth the fellow when he drank the dish-clout.

I'll not pull the *thorn* out of your foot, and put it into my own.

To stand upon *thorns*.

Thrift and he are at a fray.

When *thrift's* in the field, he's in town.

'Twill not be why for *thy*.

Spoken of a bad bargain, or great loss for little profit.

He struck at *Tib*, but down fell Tom.

To-morrow comes never.

His *t*

A *trick* and a half.

i. e. A master-stroke of knavery.

To put one to his *trumps*.

Méner par un chemin, ou il n'y a point de pierres. Fr.

I'll *trust* him no farther than I can fling him ; or, than I can *throw* a mill-stone.

You may *trust* him with untold gold.

To *turn* with the wind, or tide.

To *turn* over a new leaf.

To *turn* cat-in-pan.

In the *twinkling* of an eye.

To stop *two* mouths with one morsel.

Duas linit parietes eâdem fidelid. Unicâ filiâ duos parare generos. This is a modern proverb, but deserves (saith Erasmus) to be numbered amongst the ancient ones. I find it among the French ; *D'une fille deux gendres.* To get himself two sons-in-law with one daughter.

To stop *two* gaps with one bush.

Due tordi ad una pania. Ital.

To kill *two* flies with one flap.

Fare du

Nothing but *up* and ride ?

To be *up* the queen apple-tree.

No sooner *up*, but the head in the aumbrey, and nose in the cup.

W.

WANT goes by such an one's door. *Somerset.*

A *warrant* sealed with butter.

I'll *watch* your water.

To look to one's *water*.

To cast *water* into the Thames.

Lumen scli mutuari, &c.

To *water* a stake.

You can't see green cheese, but your teeth must *water*.

Be it *weal*, or be it wae.

Weal and women cannot pan ; (*i. e.* close together ;)

But woe and women can. *Northum.*

Wear a horn, and blow it not.

I'll not *wear* the wooden dagger.

i. e. Lose my winnings.</

used to play with three dice, so that thrice six must needs be the best, and three aces the worst chance. They called three aces simply three dice, because they made no more than the number of the dice. The ace side was left empty, without any spot at all, because to count them was no more than to count the dice. Hereupon this chance was called, *Jactus inanis*; the empty chance.

What *wind* blew you hither?

Wind and weather, do thy worst.

To go down the *wind*.

Is the wind in that quarter?

Win it, and wear it.

To have one in the *wind*.

To have *windmills* in his head.

To *wind* one up.

To put one in a passion.

You may *wink* and choose.

Ἐνμήλου ἵπποι. *Thrax ad thracem compositus.*

He shews all his *wit* at once.

Il emploie tout ces cinq sens. Fr.

God send you more *wit*, and me more money.

You were born when *wit* was

The *world* is well amended with him.

To have the *world* in a string.

He has a *worm* in his brain.

Not *worthy* to carry his books after him.

Not *worthy* to be named the same day.

Not *worthy* to wipe his shoes.

Indignus qui illi matellam porrigat

Dispeream si tu Pyladi præstare matellam

Dignus es, aut porcos pascere Pirithoi. **Martian.**

Not *worthy* to carry guts after a bear.

The Spaniards say, *No vale sus orejas llenas de agua.* He's not worth his ears full of water.

Y.

To send him for *yard-wide* pack-thread.

To turn one into ridicule.

'Tis *year'd*.

Spoken of a desperate debt.

He is *Yorkshire*.

The Italians say, *È Sp*

PROVERBIAL SIMILES, IN WHICH THE QUALITY AND
SUBJECT BEGIN WITH THE SAME LETTER.

As bare as a bird's a—, *or*, as the back of my hand.

As blind as a beetle or bat.

Talpā cæcior. As blind as a mole: though, indeed, a mole is not absolutely blind; but hath perfect eyes, and those not covered with any membrane, as some have reported; but open, and to be found without-side the head, if one search diligently, otherwise they may easily escape one, being very small, and lying hid in the fur. So that it must be granted, that a mole sees but obscurely, yet so much as is sufficient for her manner of living, being most part under ground. *Hypsæa cæcior.* This Hypsæa was a woman famous for her blindness. *Tiresia cæcior.* The fable of Tiresias, and how he came to be blind, is well known. *Leberide cæcior.* *Est autem Leberis exuviae sive spoliū serpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuissima qua serpentum oculi præteguntur.* A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or any thing else which happens to be in its way; which other insects, as bees, hornets, &c. will not do.

To blush like a black dog.

As bold as blind Bayard.

As bold as Beauchamp.

Of this surname there were many earls of Warwick, amongst whom (saith Dr. Fuller) I conceive Thomas, the first of that name, gave chief occasion to this proverb; who in the year 1346, with one squire and six archers, fought in hostile manner with a hundred armed men, at Hogges, in Normandy, and overthrew them, slaying sixty Normans, and giving the whole fleet means to land.

As brisk as a bee in a tar-pot.

As flat as a flauu.

i. e. A custard. *Northern.*

As flat as a flounder.

As grave as an old gate-post.

As hard as horn.

As high as three horse-loaves.

As high as a hog, all but the bristles.

Spoken of a dwarf in derision.

As hungry as a hawk, or horse.

As kind as a kite ; all you cannot eat you'll hide.

As lazy as Ludlam's dog, that leaned his nead against a wall to bark.

As mad as a March hare.

Fœnum habet in cornu.

As merry as the maids.

As nice as a nun's hen.

As pert as a pearmonger's mare.

As plain as a pack-saddle, or a pike-staff.

As plump as a partridge.

He's like a cat ; fling him which way you will, he'll light on his legs.

She's like a cat, she'll play with her own tail.

He claws it as Clayton clawed the pudding, when he eat bag and all.

As clear as a bell.

Spoken principally of a voice or sound without any jarring or harshness

As clear as the sun.

As comfortable as matrimony.

It becomes him as well as a sow doth a cart-saddle.

As crowse as a new washen louse.

This is a Scotch and northern proverb. Crowse signifies brisk, lively

As dark as pitch.

Blackness is the colour of darkness.

As dead as a herring.

A herring is said to die immediately after it is taken out of its element, the water ; and that it dies very suddenly myself can witness : so likewise to pilchards, shads, and the rest of that tribe.

As dear as two eggs a penny.

Dick is as dapper as a cock wren.

As like a dock

To feed like a freeholder of Macclesfield, who hath neither corn nor hay at Michaelmas. *Chesh.*

This Macclesfield, or Maxfield, is a small market town and borough in Cheshire.

As fierce as a goose.

As fine [or proud] as a lord's bastard.

As fine as Kerton.

i. e. Crediton spinning. *Devon.*

As fit as a pudding for a friar's mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel.

As fond of it as an ape of a whip and a bell.

To follow one like a St. Anthony's pig.

This is applicable to such as have servile saleable souls, who for a small reward will lacquey it many miles, being more officious and assiduous in their attendance than their patrons desire. St. Anthony is notoriously known to be the patron of hogs, having a pig for his page in all pictures. I am not so well read in his legend as to give the reason of it; but I dare say there is no good one.

As freely as St. Robert gave his cow.

This Robert was a Knaresborough saint: and the old women there can still tell you

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

I am sure of it...

As soon as you see the...

As soon as you see the...

As soon as you see the...

I am sure of it...

As soon as you see the...

I am sure of it...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

As soon as you see the...

To feed like a freeholder of Macclesfield, who hath neither corn nor hay at Michaelmas. *Chesh.*

This Macclesfield, or Maxfield, is a small market town and borough in Cheshire.

As fierce as a goose.

As fine [or proud] as a lord's bastard.

As fine as Kerton.

i. e. Crediton spinning. *Devon.*

As fit as a pudding for a friar's mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel.

As fond of it as an ape of a whip and a bell.

To follow one like a St. Anthony's pig.

This is applicable to such as have servile saleable souls, who for a small reward will lacquey it many miles, being more officious and assiduous in their attendance than their patrons desire. St. Anthony is notoriously known to be the patron of hogs, having a pig for his page in all pictures. I am not so well read in his legend as to give the reason of it; but I dare say there is no good one.

As freely as St. Robert gave his cow.

This Robert was a Knaresborough saint: and the old women there can still tell you

As good as ever went endways.

As good as ever the ground went upon.

As good as ever water wet.

As good as any between Bagshot and Baw-waw.

'There is but the breadth of a street between these two.

As good as ever twanged.

As greedy as a dog.

As green as grass ; as a leek.

As hail as a roch fish whole.

E sano come un peace. Ital.

As hard-hearted as a Scot of Scotland.

As hasty as a sheep ; as soon as the tail is up the t—d is out.

As hasty as Hopkins, that came to jail over night, and was hanged the next morning.

As hot as a toast.

To hug one as the devil hugs a witch.

As hungry as a church-mouse.

As innocent as a devil of two

devil is supposed . . have looked with a torve and terrick countenance, as envying mens' costly devotion, saith Dr. Fuller ; but more probable it is, that it took its rise from a small image of the devil standing on the top of Lincoln College in Oxford.

As long as Meg of Westminster.

As loud as a horn.

To love it as a cat loves mustard.

To love it as the devil loves holy water.

To love it as a dog loves a whip.

As good luck as had the cow, that stuck herself with her own horn.

As good luck as the lousy calf, that lived all winter, and died in the summer.

As good be hanged for an old sheep as a young lamb.

Meeterly (indifferently) as maids are in fairness. *Northern.*

As melancholy as a gibed cat.

As merry as cup and can.

As merry as a cricket.

As mild [or gentle] as a lamb.

As natural to him as milk to a calf.

As right as a ram's horn ; as my leg.

As rotten as a t—d.

As rough as a tinker's budget.

Rough as it runs, as the boy said when his ass kicked him.

As safe as a mouse in a cheese ; in a malt-heap.

As safe as a crow in a gutter.

As safe as a thief in a mill.

As scabbed as a cuckoo.

To scold like a cut-purse ; like a wych-waller. *Chesh.*

That is, a boiler of salt. Wych-houses are salt houses ; and walling is boiling.

To scorn a thing as a dog scorns a tripe.

As sharp as a thorn, as a razor, as vinegar.

Aceto acrius.

As much sibbed as sieve and ridder, that grew in the same wood together.

Sibbed, that is, a kin. In Suffolk the banns of matrimony are called sibberidge.

As sure as check, or Exchequer pay.

This was a proverb in Queen Elizabeth's time; the credit of the Exchequer beginning in, and determining with, her reign, saith Dr. Fuller.

As sure [or as round] as a juggler's box.

As sure as a louse in bosom. *Chesh.*

As sure as a louse in Pomfret. *York.*

As sure as a coat's on one's back.

As surly as a butcher's dog.

As sweet as honey, or as a nut.

As Sylvester said, fair and softly.

As tall as a May-pole.

As tender as a chicken.

As tender as a parson's leman; i. e. whore.

As tender as Parnell, that broke her finger in a posset-curd.

Undone, as a man would undo an oyster.

He feeds like a boar in a frank.

He's like a bag-pipe, he never talks till his belly be full.

Sne goes as if she cracked nuts with her tail.

As wilful as a pig; he'll neither lead nor drive.

As honest a man as any in the cards (when all the kings are out).

As good as ever drove top over tiled house.

You been like Smithwick, either clemmed or bossten. *Chesh.*

Slow and sure, like Pedley's mare.

Like the tailor who sewed for nothing, and found thread himself.

Like the smith's dog, that sleeps at the sound of the hammer.
and wakes at the crashing of the teeth.

Like Teague's cocks, that fought one another, though all
were of the same kind.

Like lambs, you do nothing but suck and wag your tails.

PROVERBIAL RHYMES, AND OLD SAWS.

THE crab of the wood is sauce very good

For the crab of the sea :

But the wood of the crab is sauce for a drab

That will not her husband obey.

Snow is white, and lies in the dike,

And every man lets it lie :

Pepper is black, and hath a good smack,

And every man doth it buy.

Alba ligustro cadunt, vaccinia nigra leguntur. Virg.

My horse pisseth whey, my man pisseth amber ;

My horse is for my way, my man is for my chamber.

The higher the plum-tree, the riper the plum :

The richer the cobbler, the blacker his thumb.

The third of November the duke of Vendôme past the water :
The fourth of November the queen had a daughter ;
The fifth of November we 'scaped a great slaughter ;
And the sixth of November was the next day after.

A man of words, and not of deeds,
Is like a garden full of weeds.

Friday's hair, and Sunday's horn,
Goes to the D'ule on Monday morn.

Women and wine, game and deceit,
Make the wealth small, and the wants great.

Our fathers, who were wond'rous wise,
Did wash their throats before they wash'd their eyes.

When thou dost hear a toll or knell,
Then think upon thy passing bell.

If Fortune favour, I may have her, for I go about her ;
If Fortune fail, you may kiss her tail, and go without her.

A red beard, and a black head,
Catch him with a good trick, and take him dead.

Give a child all he shall crave,
And a dog while his tail doth wave,
You shall have a fair dog, and a foul knave.

He that hath plenty of good, shall have more ;
He that hath but little, he shall have less.

Children pick up words as pigeons peas,
And utter them again as God shall please.

As a man lives, so shall he die ;
As a tree falls, so shall it lie.

*Ægrotat Dæmon monachus tunc esse volebat :
Dæmon convaluit Dæmon ut ante fuit.*

The devil was sick, the devil a monk would be ;
The devil was well, the devil a monk was he.

Thither as I would go, I can go late ;
Thither as I would not go, I know not the gate.

No more mortar, no more brick.
A cunning knave has a cunning trick.

Tobacco hic { If a man be well it will make him sick.
 { Will make a man well if he be sick.

*Per andar salvo per il mondo bisogna havere occhio di falcone,
orecchie di asino, viso di scimia, parole di mercante, spalle di
camelo, bocca di porco, gambe di cervo. Ital.*

To travel safely through the world, a man must have a falcon's
eye, an ass's ears, an ape's face, a merchant's words, a

OUT OF DR. FULLER'S WORTHIES OF ENGLAND, SUCH AS
ARE NOT ENTERED ALREADY IN THE CATALOGUES.

BARKSHIRE.

THE Vicar of Bray will be Vicar of Bray still.

Bray is a village well known in Barkshire; the vivacious Vicar whereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was first a papist, then a protestant; then a papist, then a protestant again. This Vicar being taxed by one for being a turn-coat, Not so, (said he,) for I always kept my principle; which is this, to live and die Vicar of Bray. To this Fuller adds, "Such are men now-a-days, who, though they cannot turn the wind, they turn their mills, and set them so, that wheresoever it bloweth, their grist should certainly be grinded."

He is a representative of Barkshire.

Jocularly, he is afflicted with a cough.

BEDFORDSHIRE.

As plain as Dunstable road.

It is applied to things plain and simple, without either welt or guard to adorn them; as also to matters easy and obvious to be found out, without any difficulty or

Albans, did cut them down, because they yielded a place of refuge for thieves." But this proverb is now antiquated as to the truth thereof; Buckinghamshire affording as many maiden assizes as any county of equal populousness.

An old man who weds a buxom young maiden, bids fair to become a freeman of Buckingham.

That is, a cuckold.

CAMBRIDGESHIRE.

Cambridgeshire oaks.

C'antabrigia petit æquales, or æqualia.

That is (as Dr. Fuller expounds it), either in respect of their commons, all of the same mess have equal share: or in respect of extraordinaries, they are all *ισοσύμβολοι*, club alike: or in respect of degree, all of the same degree are *fellows well met*. The same degree levels, although of different age.

Cambridgeshire camels.

I look upon this as a nick-name, groundlessly fastened on this country men, perhaps, because the three first letters are the same in Cambridge and Camel. I doubt whether it had any respect to the fen-men stalking upon their stilts, who then, in the apparent

She hath given Lawton gate a clap.

Spoken of one got with child, and going to London to conceal it. Lawton is in the way to London from several parts of Cheshire.

Better wed over the mixon than over the moor.

That is, hard by or at home, (the mixon being that heap of compost which lies in the yards of good husbandmen,) than far off, or from London. The road from Chester leading to London over some part of the moor-lands in Staffordshire, the meaning is, the gentry in Cheshire find it more profitable to match within their own county, than to bring a bride out of other shires. 1, Because better acquainted with her birth and breeding. 2, Because though her portion may chance to be less to maintain her, such inter-marriages in this county have been observed both a prolonger of worshipful families, and the preserver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it seems, is one of the greatest livings near Chester; otherwise, doubtless, there are many greater church preferments in Cheshire.

The mayor of Altringham lies in bed while his breeches are mending.

The mayor of Altringham, and the mayor of Over,

bible, or had it given to him as his perquisite, sold it to buy a bean, in order to bait him. From this, as story tells, proceeds the name of C'ng's-ton bears; which will presently set the town about his ears, if a stranger happens to mention it.

CORNWALL.

By Tre, Pol, and Pen,

You shall know the Cornish men.

These three words are the dictionary of such surnames as are originally Cornish; and though nouns in sense, I may fitly term them prepositions:

- | | | | | |
|---------|---|------------|---|--|
| 1. Tre, | { | signifieth | { | a town, hence Tre-fry, Tre-lawney, Tre-vanion, &c. |
| 2. Pol, | | | | a head, hence Pol-wheel. |
| 3. Pen, | | | | a top, hence Pen-tirc, Pen-rose, Pen-kevil, &c. |

To give one a Cornish hug.

The Cornish are masters of the art of wrestling. Their

must expect to sympathize in their sufferings, by reason of the vicinity of their habitations.

Skiddaw, Lauvelling, and Casticand,
Are the highest hills in all England.

I know not how to reconcile this rhyme with another mentioned by the same author, *Camden. Britan.* in Lancashire :

“ Ingleborough, Pendle, and Penigent,
Are the highest hills between Scotland and Trent.”

Unless it be that the latter ternary are highest in Yorkshire mens' account; the former in Cumberland mens' account; every county being given to magnify (not to say altify) their own things.

DERBYSHIRE.

He is driving his hogs over Swarston Bridge.

This is a saying used in Derbyshire, when a man snores in his sleep.

Westcott's History of Devonshire, the curious may read some droll verses written on this town.

If Cadburye-castle and Dolbury-hill dolven were,
All England might plough with a golden sheere.

Westcott reports, That a fiery dragon, or some *ignis fatuus* in such likeness, hath bynne often seene to flye between these hills, komming from the one to the other in the night season; whereby it is supposed, ther is a great treasure hydd in each of them; and that the dragon is the trusty treasurer and sure keeper thereof, as he was of the golden fleece in Ch

Essex calves. *Some say, Essex lions.*

This county produceth calves of the fattest, fairest, and finest flesh in England, and consequently in all Europe. Sure it is, that a Cumberland cow may be bought for the price of an Essex calf at the beginning of the year. Let me add, that it argues the goodness of flesh in this county, and that great gain was got formerly by the sale thereof, because that so many stately monuments were erected therein anciently for but

seed with an increase of an hundred-fold. Others find a superstitious sense therein, supposing God by his gracious presence more peculiarly fixed in this county, wherein there were more and richer mitred abbeys, than in any two shires of England besides.

You are a man of Duresley.

This is

The Isle of Wight hath no monks, lawyers, nor foxes.

This speech hath more mirth than truth in it.—(*Speed's Catalogue of Religious Houses.*) That they had monks I

phetical promise of safety to such as live secured within those great rivers, as if privileged from martial impressions.

Sutton Wall and Kenchester Hill,

the number of sixty; whereof (though many of great birth) some were of low fortunes: and therefore Queen Elizabeth was half offended with the Earl for making knighthood so common.

